

The Nation

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The Nation.

NEW YORK, THURSDAY, MARCH 21, 1901.

The Week.

Even the doggedly optimistic Administration newspapers are now forced to admit that the Cuban Convention is not going to accept the terms laid down by Congress. Havana dispatches show that the delegates are almost unanimously against such a surrender of Cuban independence. The question is, What are we going to do next? Shall we dispatch a squadron to enforce our Cuban ultimatum as we did in the case of the Spanish ultimatum? Shall we pay national honors to the dead Gen. Harrison on Sunday, and then on Monday proceed to do what the living Gen. Harrison said would be a national disgrace? Disguise the situation as we will, it is an unpleasant one. Both the Administration and Congress have been badly misled by the official advices from Havana. The Cubans were going to do meekly everything asked of them; they would agree to our demands with positive joy. Well, we see now that they are going to do nothing of the kind. It is not enough for us to have threatened force; we must use force. Military compulsion of a people who, we solemnly vowed, were free and independent, and over whom we swore to high heaven we would never attempt to exercise "control," is clearly the next step which the President will have to take.

We cannot say that we have been much surprised to find the religious press—and those weeklies which once used to be called religious, but which now prefer to be considered journals with a less restricted purpose—accepting the breaking of our national pledges to Cuba without any evidence of discomposure. Many, it is true, have the shame to keep silent about the matter rather than openly commend the repudiation of solemn promises. The *Outlook*, however, as was to have been expected, has no compunctions about defending and justifying the course pursued by the Republican managers at Washington. It has discovered that "falsehood" and "ambiguity" characterized the famous Congressional resolution of April 20, 1898, and it accepts the theory that our present demands "are not only not inconsistent with the independence of Cuba, but are required to secure, establish, and maintain that independence." The *Independent*, on the other hand, considers national good faith at stake in this matter, and does not hesitate to say so. In the Boston *Watchman*, too, an organ of the Baptist denomination in the East, and the Chi-

cago *Advance*, an organ of the Congregational denomination in the Middle West, there is evidence that conscience is at work, that there are Christians who recognize it as the first duty of a nation which professes to be a Christian nation, to keep its word. The *Watchman* and the *Advance* make short work of the pleas for breaking our pledges which are put forth, and they rest the case on the simple issue of national morality.

That the Porto Ricans have a real grievance in the Hollander Tax Law, which has been practically imposed upon them from without, is *prima facie* probable. Nearly 3,000 delegates from all over the island, representing bankers, merchants, planters, manufacturers, met in San Juan to protest against the law. They declared that the measure was unnecessary, since the needed revenue could be raised more easily and fairly in other ways. They asserted, and seemingly demonstrated, that the law would surely be, in some of its features, both unjust and ruinous in operation. On none of these points can an outsider speak with confidence; but what any outsider is bound to say, especially if the outsider is an alien Government exercising sovereignty in the island, is, that a whole people, rising in a mass to object to an oppressive law, itself constitutes a grievance. An American newspaper, the *San Juan News*, testifies that there is "universal opposition" in Porto Rico to the Hollander Tax Law. That is argument enough to prove its unwisdom. You must make your measures healing, said Burke. We have from the first made our measures in Porto Rico of a kind to exasperate the disease; and the inhabitants either emigrate, or cheer for Spain. A truly ungrateful set!

Our latest sincere flattery of Spain is our imitation of her reconcentrado policy. Perhaps the ingenuous reader has already forgotten what that is, and how he raged at it in fiery indignation when Gen. Weyler applied it in Cuba. It consists in compelling the inhabitants of a given region to come into the towns and stay within the military lines. The object is, of course, to prevent the raising of supplies for the use of insurgents. Weyler did this in Cuba; Kitchener has done it in the Transvaal; we are doing it in the Philippines. The latest dispatches from the island of Marinduque report: "Major Smith, commanding the American garrisons on this island, has issued an order requiring all natives to live in the five principal towns where American troops are stationed. Those natives who continue to live in the country will be considered

insurgents." That, unsuspecting friends, is nothing more nor less than the good old Spanish plan of *reconcentración*.

To give Gen. MacArthur the troops that he needs, the War Department has been forced to order to the Philippines the home battalions of the First and Seventh Infantry and the Third, Sixth, Ninth, and Tenth Cavalry. These home battalions, it was solemnly declared a short time ago, were to remain in this country to serve as recruiting and recuperating headquarters for the two active battalions. But Gen. MacArthur's necessities are evidently too great to permit the continuance of this desirable arrangement. When these troops and the Tenth and Eleventh Infantry and Fifth Cavalry are on transports, there will be scarcely a battalion of the old regular organizations, outside of the artillery, left in the proper limits of the United States. Meanwhile the organization of the new regiments goes on slowly, a horse famine threatening serious delay in the mounting of the five new cavalry organizations. Not only are these regiments greatly needed in the Philippines to take the place of the returning volunteers, but they must soon relieve regular regiments which have long been in the Philippines. Several of these, notably the Fourteenth, Eighteenth, and Twenty-third Infantry, have now been over two and one-half years in the tropics, and it is extremely doubtful whether they can stay there much longer without serious injury to the health of officers and men. No other nation attempts to keep troops in the Far East for a much longer period without transfers to mountain stations to give them the benefit of a more bracing climate.

The signs of friction among the Powers in China are ominously multiplying. We do not suppose that there is any real likelihood of an open clash between the Russian and British forces at Tientsin, whose mutually threatening attitude so excites the newspaper correspondents. Far more serious, because indicative of lack of harmony in inner councils, is the speech of the German Chancellor. He practically admits grave divergence of view among the countries concerned. Of course, he says, Germany wants nothing except an indemnity and guarantees for the future, but she does not propose to be edged into the shade by any other nation. That is, if Russia or Japan takes territory, Germany will insist upon having her share, too. This is the kind of feeling that will redouble the fears of Chinamen, lest, after all the protests, their land is to be taken

from them. The intelligent Sheng has lately declared that the partition of China seemed nearer than ever. However this may be, the resolute withdrawal of our own troops is an evidence to the world that we do not intend to be among the eagles gathered to despoil the Chinese carcass.

The way to withdraw from China is to withdraw. That is the moral of the orders which have already been sent to Gen. Chaffee to proceed to Manila without delay, taking all his troops with him except a legation guard of 150 men. The movement can hardly be effected before the end of April. The Government's motives for the order were probably mixed. Secretary Root may have been only too glad to get even the small contingent in China for use in the Philippines, pending the slow organization of volunteer regiments to take the place of those which must soon be mustered out; but the main motive was presumably the desire of the State Department to mark its impatience at the dilatory proceedings in Peking, and especially the disfavor with which it looks upon further punitive expeditions in China. From Peking direct we get word of the pressure which the American agent, Mr. Rockhill, is putting upon the other diplomats in order to hasten a final decision. Delay is poisoning the whole negotiation. The longer the foreigners stay, the longer they will want to stay, the more exigent will they make their terms of withdrawal, the more likely will they be to insist upon slices of territory to pay them for their humane trouble. The one diplomatic injunction which the situation calls for loudly is, Agree with thine adversary quickly. Moderation in demand and a swift settlement of the whole matter are the true watchwords of our Chinese policy.

It is a little hard on the Christian nations to be reminded of their Christian duties by a mere Japanese editor. The *Niroku Shinpo*, a popular journal of Tokio, feels the awkwardness of its position in appealing, for the sake of common humanity, against the outrages of the allies in China. To this course it finds itself constrained, since the reports of the pillage and nameless outrages inflicted upon Chinese non-combatants have reached the Western nations only in mitigated form. It has waited in vain for the protests of Western journals, and now speaks awkwardly, but with the eloquence of emotion. It is, of course, no longer news that peaceful Chinese have been wantonly slain, and women and girls of tender years outraged by the representatives of Western civilization, while possibly the form of the *Niroku Shinpo's* appeal, courteously addressed

as it is to "ladies and gentlemen," will provoke a smile. And yet the appeal of the newest of the world Powers against the inhumanity of the older Powers cannot but be impressive. When a Japanese editor pleads in the name of Burke and of Lincoln for "the principle of the sacredness of humanity," is it not well that this country, with Japan, has had little part and no heart in that policy of savage reprisals which has seemed good to our Christian allies?

Col. Sanger's appointment as Assistant Secretary of War undoubtedly gives us an official of greater technical fitness for his position than that of any man who has filled it for a generation. His personal qualifications are also admittedly of the highest. As for Platt, the appointment is evidently one more cup of humiliation for him. He professes to like it, but the wry faces he makes as he drains it off are more eloquent than words. Never was an arrogant boss compelled so openly to stultify himself. Up and down, in public and in private, he had declared that Col. Sanger would not and could not be named for the Assistant Secretaryship; that if he was, he could not be confirmed by the Senate. With a rashness of which he would not have been guilty in his more astute days, he committed himself in the most hard-and-fast way, and risked his entire prestige as an autocratic dispenser of New York patronage on this single cast. He has lost, and the watchful politicians will see in it still another reason for shaking their heads sorrowfully and writing "Ichabod" after the name of the once all-powerful boss. Senator Depew, of course, now laughs merrily at the whole affair. His furibund airs were all a joke, it appears. He must have been winking all the time when he explained to the reporters how it was his solemn duty, his sworn Constitutional obligation, to oppose the Sanger appointment. "My oath, my oath," he said tragically, "do not ask me to violate that!" Alack, it was only his excellent fooling. If we ever take him seriously again, may we be condemned to hear his old stories.

In no public utterance hitherto has Senator Hanna so plainly revealed his true character as in the *Tribune's* interview with him on Thursday morning in regard to the Senatorial deadlock in Delaware. There is not a word of sympathy or praise for those seven unpurchasable, honorable, and high-minded Republicans who declined to vote for Addicks, the corruptionist, even at the cost of having their State unrepresented in the Senate for two years to come. Nowhere is there even the faintest criticism of Addicks himself or of what he stands for. The Dupont men should have given in and contented themselves with one Senatorship, Senator Hanna

contends, because Addicks had twenty votes to Dupont's seven, and he thinks that it was unreasonable to expect Addicks to throw his votes to Dupont "after all his [Addicks's] hard work in carrying the Legislature." Here we have Senator Hanna's reason for favoring the man who has been and is the bane of Delaware's political life—"he worked hard and carried the Legislature." And that is sufficient to condone every one of Addicks's offences against political decency. Senator Hanna's statement reveals him more than ever the narrow, partisan political leader, bent upon achieving his ends at any cost, without the faintest acknowledgment that such things as morality and principle and enlightened citizenship exist. It is a cause for national rejoicing that he failed to bring about the unworthy compromise for which he labored, and that his party is to be punished for sitting with Addicks in the Convention of 1900 by the loss for two years, and probably longer, of two Senatorships. How much this hurts, Senator Hanna's interview reveals.

The evil-intentioned disfranchising bill which has just passed the Maryland Legislature has had at least this good effect, that the Republicans of the State find themselves driven to undertake a campaign of education among the negro illiterates. The Gorman Democrats have prescribed a ballot deliberately contrived to confuse the illiterate voter; the Republicans, in turn, will teach the illiterates of their party to read and to master the intricacies of that ballot. Since there are in Maryland more than 26,000 negroes, mostly Republicans, who cannot read, and about 18,000 whites, mostly Democrats, in the same case, it will be seen that by a vigorous educational movement the Republicans might actually gain largely under the workings of a law intended to reduce their vote, and all the more that the blacks generally are eager to learn, while the illiterate whites are quite content with their condition. It appears possible that the State of Maryland may, on the whole, gain from this attempt to restrict the ballot unfairly.

More discouraging than the frequency of lynching is the apparent helplessness or indifference of the State and local authorities before this form of violence. The savage deed at Corsicana, Tex., on Wednesday week had been foreseen, and some efforts had been made to keep the prisoner from the hands of the mob, but, whether by mere carelessness, or, as is charged, through the connivance of the local authorities with the lynchers, the victim was captured and burnt at the stake. This is a twice-told tale, nor is there greater novelty in a Governor who accuses the local authorities of complicity

ty in the crime and promises to bring the offenders to trial. Could we point to a sheriff or deputy who had died rather than surrender his prisoner to a mob, to other than isolated instances of lynchers brought to court and condign punishment, we should be glad to believe, with more optimistic or more indifferent observers, that the whole thing was a mere accident of our civilization. It seemed incredible that the negro who was burned at Corsicana had been condemned to the stake by a kind of vigilance committee, while an officer of the law had officially approved the manner of his death; yet the reports in the local newspapers show that these are the facts. The coroner's verdict was too extraordinary and valuable a comment on the officer of justice who penned it, and upon the moral ideas of the public to which it is addressed, to be passed over in silence. Here, then, are the very words of Justice Roberts:

"I find that the deceased came to his just death at the hands of the incensed and outraged feelings of the best people of the United States, the citizens of Navarro and adjoining counties. The evidence, as well as confession of guilt by the deceased, show that his punishment was fully merited and commendable.

"Given under my hand and seal of office at Corsicana, Tex., this the 13th day of March, A. D. 1901. H. G. ROBERTS, Justice Peace, Precinct No. 1, Navarro County, Tex., and Acting Coroner."

How absurd it is to call lynching "a rude form of justice" was shown in the atrocious affair at Rome, Tenn. Not brutal crime aroused the village to the killing point, but a somewhat doubtful case of theft involving a petty sum. The "rude justice" of the mob did not even fall upon the negro who was suspected of the crime, but, when he had escaped their hands, upon his sister, whose complicity in the theft was only conjectured. It was a case of simple, bestial infuriation—a body of American citizens and voters who had to kill somebody, and, failing of their intended victim, finally killed a woman for a matter of a hundred dollars. Recriminations do no good in a case like this. It is a matter for profound humiliation and self-searching. Could there be any nobler work, any finer policy of expansion, than to extend the blessings of our civilization to Rome, Tenn., and to the hundreds of other communities which have forgotten or disregarded the lesson of civilization?

In vetoing the so-called Polygamy Bill, the Governor of Utah has saved his State from a reckless action which threatened only disgrace. His act was the more creditable because the bill was urged on the specious ground of saving the older Mormons from frivolous prosecutions for adultery, brought by persons not immediately concerned in the case. Gov. Wells was brave and far-sighted enough to see that it was far better that an oc-

casional polygamist or suspected polygamist should be persecuted than that the State of Utah should be in the position before the country of protecting polygamous marriages. That it took hard thinking for a man of Mormon antecedents to view so clearly both the moral issue and the question of political expediency, Gov. Wells's eloquent message to the State Legislature plainly shows. The Legislature can only sustain the Governor's veto, and the question therefore appears to be settled in the right way.

A bill repealing the charter of the Ramapo Water Company has passed the Legislature, and with the Governor's approval gone upon the statute-book. The Senate and the Assembly had each passed such a bill, but not the same bill, and it looked for twenty-four hours as though a last desperate attempt might yet be made to protect the interests of the jobbers concerned, but if such a hope was cherished, it had to be relinquished. The Senate, on Thursday, by a unanimous vote, concurred in the action which the Assembly had taken all but unanimously two days before, and the incident is closed so far as legislative action is concerned. This result is a conspicuous triumph for public opinion, as was ungraciously confessed by Senator Brown, when he characterized the demand for repeal as "public clamor." And in one sense of the word he was right. The demand was not "a great outcry or vociferation," as the International Dictionary's first definition runs; but it was "a continued expression of dissatisfaction or discontent," as its meaning is further explained. It was the continuance of the feeling and of its expression which rendered it finally irresistible.

Mr. Andrew Carnegie's splendid offer of more than \$5,000,000 to New York city for library purposes follows almost immediately upon his gift of \$4,000,000 for the establishment of a relief and pension system for the employees of the Carnegie Company, and \$1,000,000 for the maintenance of libraries already established in three places, Braddock, Homestead, and Duquesne, where this company has large works—to say nothing of a number of smaller offers for library foundations in towns and cities East and West. The whole constitutes a week's record for a single philanthropic donor which is without a parallel, and which proves that Mr. Carnegie was thoroughly in earnest when he declared his purpose to devote the vast fortune which he has accumulated to public ends. The response which his generosity has awakened in many communities is already remarkable. Here in New York eight citizens have offered to give library sites in whole or in part, and there is a hopeful outlook that the

libraries may bring no further charge to the city treasury than the cost of their maintenance. Similar news comes from St. Louis, where four citizens have purchased a suitable site for the great library offered by Mr. Carnegie. It is the complete justification of Mr. Carnegie's theory that there is a contagiousness in well-doing, and that no gift is really valuable unless its acceptance involves some corresponding activity on the part of the beneficiary. He has, in the face of occasional disappointment and rebuffs, made it his pride to be a cause of giving in others. In this he has eminently succeeded.

The late Queen of England knew well the value of sentiment, and the tour of the British colonies just begun by the present heir apparent was one of her favorite ideas. The royal progress is admirably timed for its purpose, coming as it does just before the waning of the war-fever in the colonies. The Duke of Cornwall, too, will make his official visit to the new Australian Commonwealth at a time when the tariff relations between the colony and the mother country will be under discussion. But of course the royal visit has not the immediate end of securing material advantage for England or for the throne. It is rather the natural act of one who is to be sovereign; and in acquainting himself with the whole of the empire over which he is to rule, the Duke of Cornwall simply follows his father's example before him. It is only the doubt as to the tendency of English Imperialism of to-day that clouds for thoughtful observers—English as well as those of other nations—the brilliant ceremony of Saturday.

The Opposition leaders in Parliament did their duty on Thursday in recording their protests against the increase of the British army as proposed by the Government. Veiled conscription and increased danger to England's mercantile supremacy are some of the things they see behind the plan for more troops, and Sir William Vernon-Harcourt well asked how a nation already hated by all its nearest neighbors could expect different feelings in the face of its Jingo policy and patriotism of the music-hall type. If the English Opposition is now as ineffective as the American, it at least has men who are sincere and honest in their attacks upon Imperialism, and to whom questions of morals and ethics still have a meaning. Mr. Balfour's generalities as to increased responsibilities as the result of war might well have emanated from the White House. If Duty and Destiny command, the English taxpayer and the humanitarian, too, may protest as they please. But on the other side at least the public has the advantage now and then of getting a peep behind the scenes.

SECRECY IN THE "PUBLIC INTEREST."

In transmitting to the Senate the other day a bundle of Philippine documents, the President spoke of some related correspondence which he must still withhold as "inconsistent with the public interest to communicate." But the very papers from which he now removes the seal of secrecy, he had before refused to divulge on the same plea. More than once had the Senate asked for a copy of the President's instructions to the Paris Commissioners, and for kindred information. It was not given. The "public interest" did not allow it to be given, was the stereotyped answer.

Now the question we would ask, and which we should like to have answered, is, What was the public interest which would not permit Congress and the people to know facts in 1899 and 1900 which they may be trusted with in 1901? Scan the now published documents, page by page, and phrase by phrase. Is there a line in them which could have prejudiced a foreign negotiation if published a year ago, two years ago? We have not been able to find one. If any man says that one exists, let him point it out. What we do find is a vast amount of matter which it would have been highly inconsistent with Mr. McKinley's personal interest to communicate. There are in the correspondence whole telegrams and separate sentences of which party interest certainly required the suppression during a political campaign; but any purely public interest which would have been imperilled we challenge all comers to specify.

In 1899 and again in 1900, the Republican party and its President and candidate were put on their political trial for having, in the annexation of the Philippines, launched the country upon a tempestuous and uncharted sea. What was their defence? Why, that their course had been consistent and statesmanlike, and that there had "never been a moment" (this was their favorite phrase) after Dewey's victory when anything but the annexation of the Philippines was possible. Yes, but there, all the while, was the President's own solemn warning to his Commissioners not to annex the Philippines, since to do so would be an "adventurous departure on untried paths." There also lay hidden through both those critical political campaigns the formal protest of the President's near friend and Secretary of State, Judge Day, against the course finally adopted. In a time when laboring men were asked to pass upon the advisability of keeping the Philippines, the President, who was seeking their votes, withheld from them the knowledge that Gen. Merritt thought Philippine annexation desirable on account of "the cheap labor in the Philippines, costing only from 20 to 80 cents

a day." One can see that there was political dynamite in this, and that it was no wonder Mr. McKinley kept it carefully packed away in cotton. It is easy to understand, also, how he shrank from letting the country see that he himself and Judge Day had gone on record in condemnation of the very policy for which Democrats and Anti-Imperialist Republicans were denouncing him. But what is hard to see is how he could have had the effrontery to say that his concealment of all these facts was in the "public interest." They were all facts vital to the questions before the people. Their publication would have touched no foreign relation of the country. They bore simply and solely upon our domestic politics, and yet they were kept secret in the public interest! Plainly, the President confounded the public interest with his personal fortunes and the success of the Republican party.

This is something wholly different from the "public interest" which justifies a Minister for Foreign Affairs or a Secretary of State in refusing to give Parliament or Congress information concerning negotiations pending with another country. That practice we have always defended. It is of the essence of diplomacy to be guarded. A delicate adjustment of an international difficulty may be ruined by publicity. Such work must, of necessity, be in the hands of the fewest possible men, and be carried on in secrecy. When it is completed, the popular assembly and the public are entitled to know what has been done, but not till then. The case we have before us, however, is wholly of another color. It was not a foreign question, but a domestic question. The country was asked to pass on a certain work, but was not allowed to know what the work was, or how it had been performed. The dear people must be kept in ignorance lest they vote wrong. That, in sum and substance, was the reason, and the only reason, for thinking that the "public interest" demanded the withholding of public documents before an election, although they became perfectly proper and harmless after the occasion to which they would have been most pertinent, and on which they could have been used with greatest effect, had safely passed.

How serious an infringement upon the customs and rights of free government this tricky secrecy is, any one may see who will observe the recent indignation of the House of Commons when the Ministry proposed a rule to hamper inquiry respecting affairs of public interest. It was but a small point. Nothing more was in debate than the right of an under-secretary to refuse to answer supplementary questions, put to him without notice. Yet the Commons fairly flamed at this impairment of their historic privileges, and the most pow-

erful Government of modern times was so nearly beaten on division that, it is safe to say, the obnoxious rule in favor of concealment will be dropped. The thing is really elementary. A body that must legislate has a right to know. Yet Congress has voted millions into the Philippine sewer absolutely in the dark. Even now we are but groping in the whole business. "Give us the facts," cries a defender of the President in the *Atlantic*—a defender, that is, of the President's Philippine policy in all but this matter of secrecy. But why should Mr. McKinley give one disagreeable fact? He has not yet consented to publish his correspondence with Spain in 1897, though the extracts from it which leaked out at Madrid give a fair inkling of the personal humiliations for him which it will reveal when it does see the light. Why should he depart from his policy of concealment? Congress in the dark gives him all he wants, so why turn on the light?

Secrecy, with the judicious garbling of public documents, for personal and party ends, is one of the clearest notes of Imperialism. Mr. Goldwin Smith has just pointed this out to the English Liberals. They complain of the growing disrespect with which the House of Commons is treated by the Government. It is because, says Mr. Smith, war and an Imperialistic mania have caused power to pass from the hands of the Commons into the hands of the Ministers of the Crown. Instead of a free and responsible Government, the result is an autocratic and irresponsible Government. That is Imperialism in its most dangerous form. The people are fools, and must be allowed to know only what *we*, their wise and Imperial rulers, think is good for them. And the final rule is, as we have seen in the hollow reasons given by Mr. McKinley for keeping back critical information, that nothing can be good for them to know which would do *us* and our little clique any harm.

BENJAMIN HARRISON.

"An ex-Congressman," wrote John Quincy Adams in his Diary, "is a wasp that has lost its sting." A similar enfeeblement is commonly associated with ex-Presidents. It is, however, the singular distinction of Benjamin Harrison that, as ex-President, he bulked larger in the esteem and admiration of his fellow-countrymen than he did as President. This, perhaps, was partly the result of the routine nature of his Administration, falling as it did on humdrum times. But it was more the consequence of the fact that his personality seemed to find larger room and verge out of office than in it. Consciously or unconsciously, he left the Presidency as one who threw off a great and cramping weight. It was not un-

til he ceased to be the politician and became the citizen, not until the partisan passed into the patriot, that the people got the full measure of the man and felt their debt to him.

"You can almost hear him grow," said Lowell of Seward, as the latter's anti-slavery note rose higher and clearer. So the eight years after Gen. Harrison left the White House were for him years of almost audible growth. It was a remarkable thing to be true of any man at his age. His whole mind and character seemed to expand and broaden. His activities as a lawyer were never more vigorous and fruitful. Instead of a merely perfunctory return to his profession, he took it up, not only with the utmost simplicity of an American whom the fact of having held the highest office of the land did not exempt from the duty of earning his daily bread, but with zest and eagerness, flinging himself into legal contests with the energy and enthusiasm of youth. And how he became, for felicity and force combined, our first occasional speaker—winning the highest praise from the foreigners at the Ecumenical Conference for the grace, dignity, and thrilling power of his addresses as presiding officer—how he gave his time and strength to worthy causes, and how, finally, in the last months of his life, he rose above the trammels of party, despised the terrorism of a time of national mania, and with voice and pen fearlessly undertook to correct and guide public opinion in matters of the most vital concern—all this is too fresh in the memories of all to require recapitulation here.

We hasten to add that we do not call this course of ex-President Harrison's patriotic simply because he happened to agree, on the whole question of the American Constitution and a colonial policy, with the views steadily advocated by this journal. What we are now singling out for admiration is his attitude. Every one must admit that this was disinterested, that it was bold, that Gen. Harrison was prepared to give the reasons for the political faith that was in him, and that he put the obligations of country above those of party. It is to the type of citizen which he exemplified, not to his particular doctrines, that we take off our hat. The reason is that he took his citizenship seriously. He felt it the duty of an American to form his political convictions for himself, not pick them up in the street or borrow them from a newspaper, still less take them at the dictation of a party caucus, and then to be ready to maintain them whether his fellows would hear or forbear. In other words, Gen. Harrison showed himself the brave, independent, thoughtful, and earnest American who alone can truly lead public opinion.

His career suggests the question

whether just such an influence as his can longer be wielded by any man in office, or in quest of office. Is it not true that we have come to discount everything that an office-holder or an office-seeker says? We know what they will say before they say it. Their opinions are machine-made, and all of a pattern. The result is that nobody pays any attention to them. Like the "Northern Farmer" in church, we do not listen because we "thowt a said whot a owt to 'a said." A certain amount of independence, so as "freely to utter" what a man really thinks, is not only one of the requisites of liberty, as in Milton's conception, but is also one of the conditions of shaping public opinion at all. It is safe to say that nothing that Mr. Harrison ever said, or could say, as party leader, as party President, could have exercised one-tenth the influence on the national mind that his recent Ann Arbor address had. It is, after all, independence, fearlessness, the absence of all suspicion of being a paid advocate, which give momentum to the written or spoken word.

It is unhappily true that men of ability in this country are now too generally shut up to the choice between being a nullity in office and being a free man out of it. When we see a freedom from partisan bonds such as was acquired and improved in the case of Mr. Harrison, we are almost tempted to propose a change in the Constitution so that men of virile force could be put in the category of ex-Presidents without having first to go through the prison-house of the Presidency. It would mean just so many years more to them of unfettered utterance, and of that highest service to their countrymen which consists in telling them the unvarnished truth. But a larger hope, in which we may faintly trust, is that we may yet work back to our older conception of high office, so that a free mind and heart unafraid may again be possible for men holding it, and so that they may make it a pedestal from which conspicuously to present to their fellow-countrymen an example of fidelity and fearlessness in thought, word, and deed.

Gen. Harrison performed his last great public services with a fine sense of honor. He also succeeded in the difficult task of preventing even slanderous tongues from charging him with personal pique and bitterness in the condemnation which he felt compelled to visit upon his party. The secret lay partly in his buoyant and hopeful nature, and in his ultimate trust in the moral and political soundness of the American people. With him, as with the poet Gray, *desperare de republica* was a deadly sin in politics; and his cheerful, kindly, even humorous confronting of an overwhelming majority temporarily against him, together with his unwavering faith in the future righting of present wrongs, was not the

least part of his equipment for the work he had to do.

REGULATED MONOPOLY.

It is a singular fact, in view of the public interest in the question of monopolies, that several very successful expedients for their control should have attracted little attention. There are rumors of a coming consolidation of the gas and electric-light companies of New York, and if it takes place, it will be essentially without regulation by the Government. The men controlling the companies may determine the amount of the capital stock which they will issue according to their own will, and without any regard to the actual value of their properties. No doubt the value of shares of stock tends to approximate to that of the property which they represent; but the deviations are frequently so wide as to cause a general belief that, if practicable, it is desirable to prevent the "watering" of stock. It so happens that we are in possession of evidence tending to show that such regulation is practicable. We do not now refer to the system which has been adopted in London, whereby the dividends of gas companies can be increased only as the price of gas is reduced, although that system has worked so admirably as to make it surprising that it has not been copied. What we have in mind is the expedient adopted in Massachusetts about fifteen years ago, some account of which has been given by Prof. John H. Gray in the *Quarterly Journal of Economics*.

As the experience of New York city shows, the supply of gas is not an industry that is open to competition. To lay several sets of gas-pipes in the same streets, when one set is enough, is obviously wasteful, and is for other reasons objectionable. The result of this process is always the combination of the competing companies, and in that event the concern is burdened with a quantity of superfluous and unproductive plant. Nevertheless, these worthless assets are included in the capital stock, and in order to keep up dividends, the price of gas must be kept up. It may be laid down as an elementary proposition that the use of the highways for the supply of gas must be confined to one agency. Some people think that the city Government should be that agency; others, that it should be a private corporation. But such questions have nothing to do with this proposition, provided the corporation exercising the monopoly is subjected to proper restraints. What the people want is to obtain gas at a reasonable price. This they cannot do if new gas companies may be continually formed to compete with existing ones for a business that requires no additional capital. And if additional capital is required, it should

be employed by the existing agency, and not by competitors, while its amount should be no more than sufficient for the new requirements. These truths have been grasped, to a certain extent, by the Government of Massachusetts, and with encouraging results.

By the act of 1885, the laying of gas-pipes in any city or town already served by a gas company, by any other company, was prohibited, unless the consent of the city authorities, after a public hearing, was obtained. But this consent was subject to review by a Gas Commission created by the State, as an appellate court, and the result has been to vest in this Commission the control of the whole subject of lighting; for its jurisdiction was early extended to lighting by electricity. The Commission declared its policy to be to authorize existing gas companies to furnish electric light also, as generally the most economical results would be thus obtained; and it did not hesitate to encourage the consolidation of existing companies. During fifteen years eighteen cases directly involving competition have been decided by the Commission, and in none has the decision been in favor of the general principles of competition. In some cases, however, where existing companies could not agree, or where combination promised no economy, the Commission decided to allow existing competitive conditions to endure. In carrying out this policy, the Commission has frequently revoked the permits given to competing companies by local governments. These permits were in some cases obtained by new companies through tempting offers of reduced prices; but the Commission detected the illusory character of these proposals.

As the Commission favored the elimination of competition, not in the interest of the lighting companies, but in that of the public, it was a necessary feature of its policy to prevent over-capitalization. It refused to allow companies to make expenditures which their customers would have to pay for if they proved unproductive. On the other hand, it endeavored to secure a fair return to capital honestly invested and skilfully managed, by prohibiting unfair competition. The city of Boston granted a private citizen permission to take a wire across a highway, that he might dispose of his surplus power, which he did at lower rates than those of the company authorized to supply the community. But the Commission revoked the permit, because the company was subject to many public obligations from which its competitor was exempt. For instance, the company was obliged to supply the whole territory at reasonable rates, and, as it supplied remote customers at a loss, it would have been driven out of business had the profitable regions been captured by persons carrying no such handicap. So far as legal contests are concerned, the policy of the Commission is no long-

er the subject of controversy. It has been sustained in its claim that "the Legislature intended by the recent acts that all the reasonable and permanent advantages of competition are to be gained through the regulating powers conferred upon it."

The great pressure to form electric-lighting companies, about ten years ago, and some scandalous cases of over-capitalization, led, in 1894, to the passage of an act which put the capitalization of all lighting companies completely in the hands of the Commission. No such company can now declare any stock or scrip dividend, or divide the proceeds of the sale of stock or scrip among its stockholders. Nor can it issue stock or bonds without the consent of the Commission, after a public hearing; and the Commission must fix the rate of interest and the price of the securities, and define minutely the purposes for which the proceeds must be expended. Under this law all attempts at downright stock-watering in Massachusetts have failed. The severe rule has even been applied that when companies find that their plant can be duplicated for less than it cost, they are not to issue new stock until the deficiency is made up out of dividends. Owing to the rapid progress of the electrical arts, most lighting companies are over-capitalized, according to this standard; but the Commission holds that to capitalize floating debt incurred to make up depreciation, is to capitalize a loss, and the companies have had to reduce their dividends to make up their deficits. However grievous this may be to speculators, it is perhaps on the whole satisfactory to investors, and meets the demands of public opinion. The application of this policy in Massachusetts shows that, if Legislatures really wish to regulate monopolies in municipalities and prevent over-capitalization, they can do so. It is not the way that is wanting, but the will.

RUSSIA IN THE EAST AND AT HOME.

If journalism were not so modest, ever preferring to hide its light under a bushel, it might make a great ado over that simple newspaper correspondent in Pekin who is a considerably "bigger man" than any diplomat there. Dr. Morrison has, indeed, as correspondent in China of the *London Times*, made a remarkable reputation for himself. He is usually about a week ahead of the British Government in getting wind of important negotiations between the Chinese and the Russians, or the Japanese. His latest feat was the telegraphing on February 27 of the text of the convention respecting Manchuria which Russia was urging the Chinese plenipotentiaries to sign. He had later to make a few corrections in detail, due, as he explained, to the "clumsiness and ob-

curity of the Chinese translation of the Russian document." Fancy a newspaper correspondent who could so much as be misled by a faulty Chinese translation from the Russian! The horn of journalism might well think itself exalted.

The terms of this Russo-Chinese convention respecting Manchuria breathe only good faith and neighborly feeling. Russia desires simply to hasten the resumption by China of "the entire civil government of Manchuria as before." But when we come to look narrowly at the conditions of Russian withdrawal, we find that the withdrawal contemplated is very like that of England from Egypt—a solemn promise to be made good only at the Greek Kalends. Russian garrisons are to remain. No other foreigners shall be allowed to hold office, or to obtain a mining or railway concession. Russia is to be given the right to build a railroad straight to Pekin. China herself is not to construct a railroad in Manchuria, nor in Mongolia, nor in any place adjoining the Russian frontier, "without the previous assent of Russia." All these little arrangements once completed, and an indemnity satisfactory to Russia paid over, the Czar will be happy to restore the province to its "former admirable government."

All this is in perfect harmony with Russia's historic and avowed policy. Manchuria has, in fact, been practically ear-marked as Russian territory for a long time. Mr. Balfour, speaking for the British Government, has said that England would have no objection to Russia's acquiring permanently an ice-free port on the Chinese coast. That means, of course, Port Arthur, and Port Arthur means a Russian railway to Mukden and thence to the main line of the Trans-Siberian—that is, an infallible Russian exploitation and colonization of Manchuria. That this has been tacitly contemplated and countenanced by the other Powers, the Anglo-German agreement of last year is a witness. It did not cover Russian aspirations in Manchuria, which were thus in a way legitimated.

What, then, is all the row about? Why did Dr. Morrison call upon the English Ministry to oppose the schemes of Russia, and why has there been so much growling among the young lions of the British press? There are several reasons. One is that it has been thought indecent if not dishonorable for Russia to press this private business of her own while the Powers were trying to come to a comprehensive settlement of the whole Chinese question. It looked like taking an unfair advantage both of China and of the other countries concerned. It was too much like offering a bribe to the Chinese plenipotentiaries; if they would play Russia's game in Manchuria, she would play theirs on the main question.

But there was something more inflammatory than this. Russia was bespeaking a preponderant and exclusive influence in Mongolia and Chinese Turkestan, as well as in Manchuria. That, in Russophobe eyes, was an insidious attempt to "turn the flank" of England in India, as Capt. Mahan would put it. To strengthen the Russian frontier was, cried the alarmed English "Forwards," *ipso facto* to weaken the British frontier. Hence their call to arms—or, rather, call for the fleet to put to sea, as the English arms, in the sense of armies, are confessedly occupied elsewhere. But the latest dispatches from Dr. Morrison allege that Russia has waived her rights or pretensions in Turkestan, so that Great Britain, thanks to him, may breathe again. To the really devout Russophobe, we do not see why this should make any difference, since it is a leading article of his creed that no promise of Russia is binding. Russian diplomacy recoils for the moment, when forced to do so, but moves on steadily thereafter on its unscrupulous and secular course—towards the very objective which it had renounced.

It may be granted, in fact, that Russia is not likely to meet with any serious or prolonged check in her territorial ambitions in the Orient. Time, distance, the steady push of a colonizing race, are all on her side, and will prove invincible, unless some impairment of her governmental vigor develop from within. And here we cannot fail to see a high significance in the signs of a ferment of progress at work in Russia proper. The universities in revolt carry one back to the stirring of young intellectual life against reactionary government which Europe saw in '48. No radical change may result, but the phenomenon shows that in Russia, too, there is an expansive power in new ideas. It may prove an explosive power, if too autocratically and roughly confined. The new industrial life of Russia is also an element of her modern life, bound to work great transformations. Prince Kropotkin has described, with a kind of solemn joy of anticipation, the process of changing the stolid muzhik into the workingman, in touch with his fellows, giving and receiving new notions of society and government, and creating slowly the raw material of political life as it is known to Western nations. M. de Witte, with his policy of "educational protection," drawing as it does to Russia foreign manufacturers and developing native industries, is in a fair way to build up in his country a working class which will one day realize its power and effect a sweeping decentralization and liberalizing of the huge machine of Russian government. From without, so far as one can see, Russia has nothing to dread. She can push on to the Pacific with none to stay her hand. Her real foes will be those of her own household, unless she knows how, by

wise concessions, by readjustments of political power, to give her own people a larger voice in the control of national destinies.

VERDI THE PATRIOT.

FLORENCE, February 28, 1901.

Verdi breathed his last on January 27, not in his favorite Villa di S. Agata, but at the modest hotel in Milan which was his usual sojourn when in that city. On New Year's day he had written what proved to be his last letter to his intimate friend Comm. G. Amicis in Genoa, telling him that in February he should return to that city; but adding that, though the doctors assured him he was not ill, he felt so tired that he could neither read nor write, and scarcely walk. "I do not live. I vegetate; what have I more to do in this world?"

It is not strange that Italy should feel this loss deeply—the loss of the last genius of her renascence; of the man who, as much as Joseph Mazzini and Joseph Garibaldi, contributed to inspire the people with the will to be a nation, and the belief that their will would triumph. When Goffredo Mameli composed his war hymn, "Fratelli d'Italia," it was to Verdi that Mazzini wrote, begging him to set it to music. From Paris, October 18, 1848, the composer replied as follows, with advice which the soldier-poet seems to have followed:

"DEAR SIGNOR MAZZINI: I send you the hymn: and, although somewhat late, I hope it will arrive in time. I have tried to be as popular and easy as possible. Use my musical rendering as you please, and burn it if you think it unworthy of the hymn. If you publish it, ask the poet to change a few words at the beginning of the first and second strophes, in which it would be well to alter thus, 'Noi lo giuriamo, . . . Suona la tromba,' etc., etc. Then, of course, end the verse with the *sdrucciolo*. In the fourth line of the second verse it would be necessary to strike out the note of interrogation.

"I could have set it to music even as it stands, but the music would have been much less popular, and hence would not have attained the desired end. God grant that this hymn, set to the music of cannon, may soon be chanted on the Lombard plains. Take a cordial salutation from one who has for you a complete veneration.—Your devoted, "G. VERDI."

When the hopes of the nation were re-awakened in 1859, and the King of Piedmont announced that he would head in person the army which, since the fatal defeat of Novara, it had been his chief care to organize for victory in the renewed war against Austria, the Milanese, seemingly without rhyme or reason, placarded the walls with "Viva VERDI," understood by the patriots to stand for "Viva Vittorio Emanuele Re d'Italia." When Venice, for the third time betrayed by France and neglected by Italy, was crushed and bound down under the "Iron hoof of Austria," she found vent for her outraged patriotism at the Fenice Theatre, where the whole audience rose up to applaud the actors who appeared on the scene with tricolor scarfs and cockades, and chanted the chorus, "La patria tradita piangendo c'invita, Fratelli gli oppressi corriamo a salvar!"

While the remains of the Maestro were being transported, "all Milan" present, to the tomb prepared by himself behind the House of Rest founded by Verdi for musicians, where he elected to lie beside his second wife, the students of Florence ar-

ranged their own celebration by inviting Gabriele D'Annunzio, who only last week intoned his wondrous "Song of Garibaldi" here, to recite the song composed for Giuseppe Verdi. In the Aula Magna of the University, which was crowded before noon though the ceremony commenced only at 3 P. M., the aristocratic dames and authorities, artists, men of letters, the very professors, had to take their chance for seats which the students had taken care to secure in great numbers for themselves and their friends. Gabriele is a great favorite with the youth and the advanced party in Florence. Insignificant in person, he is a genial and accomplished speaker, and the way in which he alluded to the great and unfortunate sculptor Gernalto, who was saved from the conscription by Verdi, and in his grand life-sized figure chiselled the form and features of the beloved master as none can do again, touched the audience deeply. This young genius was "redeemed from military servitude to save him for the liberty of art," alas! only to end his last days in living death in the madhouse. D'Annunzio then rapidly portrayed Verdi as the artist, the inspired musician, the essence of Italianhood—which most assuredly he was, both in his ideality, his practicality, his broad, deep-orbed humanity.

"The song I shall recite to you," he said, addressing chiefly the students, "is at once a memory and a hope. You assembled here form the hope of Italy. May there not be among you the man of to-morrow who is charged with glad tidings for the future; who may unite in our supreme Italian ideal great actions and great thought? Perhaps some of you even now exult with a secret hope in yourselves, a belief that you have some word to say, some act to perform, which shall redound to the honor and glory of your country! Perhaps some of you, succeeding in a first modest work, will feel the strength to say, 'Onward! Something better, greater, more difficult there is yet to be accomplished.' You are the spring of Italy! My faith, my constancy in following up my dream of Italian Greatness, makes me feel worthy to announce the future victory of your united wills."

The cheers that burst forth from time to time and the final applause were hushed as the speaker, in a quiet, vibrating voice, began to read his "Canzone" to Verdi, composed in the traditional form of the rhymed canzoni of Petrarch, and which recounts the glories of the artist who was faithful unto death to the Italian musical traditions; nay, who may be said to have summed them all up in his works. Over the great one dead, Dante, Leonardo, and Michelangelo bend their "vast and terrible foreheads," "col pondo degli eterni pensieri e del dolore." I will quote only the *envoi* of this remarkable production, which earned from Carducci a magnificent telegram recognizing the author as "the pure continuator of Italian genius":

"Canzon, per i tre mari
vola dal cuor che spera oltre il destino,
recando il buon messaggio a chi l'aspetta.
Aquila giovinetta,
batti le penne su per l'Appennine;
per l'aere latino
rapidamente vola,
poi discendi con impeto nei piani
sacri ove Roma è sola,
getta il più fiero grido e là rimani."

J. W. M.

THE EIGHTEENTH BRUMAIRE.—II.

PARIS, March 2, 1901.

Everything was well prepared. Sieyès's

plan had been made with great ability; the Constitution was to be modified by Constitutional and apparently legal means. The execution of the plan met, however, with unexpected difficulties, and legality was to be superseded by force. It could hardly be expected that the revolutionary elements of the Lower Chamber (the Five Hundred) should submit without opposition to resolutions which tended to destroy or to diminish their influence; the calm and rural atmosphere of Saint-Cloud could not operate to such a degree that the Jacobins should be suddenly transformed.

On the morning of the 18th Brumaire, at dawn, the *Anciens* were convened at the Tuilleries, which was the place of their meeting. They arrived one by one, through the deserted streets; the sitting began between seven and eight o'clock. Cornet, one of the inspectors, read a long report, full of the phraseology of the time, denouncing horrible plots against the Republic and the country, terrible preparations of the Jacobins; a decree was proposed transferring the legislative bodies to Saint-Cloud, confiding the execution of the decree to Gen. Bonaparte, and giving him in consequence command of all the troops of Paris and its neighborhood. Bonaparte was at his house in the Rue de la Victoire, receiving numerous officers in uniform—Moreau, Macdonald, Lefebvre (him of Sardou's "Madame Sans-Gêne"). Lefebvre arrived among the first, thinking that he had simply to conduct Bonaparte to a review. He was the commander of Paris, and was surprised at seeing what was going on, but Bonaparte soon won him over.

"Lefebvre," says M. Vandal, "was the Alsatian patriot, full of sensibility under a rough exterior, more French at heart than in his language. . . . When Bonaparte showed him the Republic given over to the lawyers who were ruining her, he became indignant; when Bonaparte gave him the sword which he himself bore in Egypt, he was beside himself; tears came to his eyes. Crying and swearing at the same time, he declared himself ready to throw all those lawyers into the river."

Bernadotte arrived, but not in military, in civilian clothes. Bonaparte, he said afterwards, tried in every way to win him over to his cause; but Bernadotte would not yield completely to him. He had his doubts and his own ambitions. The decree of the *Anciens* was brought in by a state messenger in full uniform—one of those extraordinary uniforms designed by the famous painter David. Bonaparte, surrounded by an immense staff, went on horseback to the Tuilleries; the regiments were pouring from all sides into the Place de la Concorde and the Champs Élysées. Barras, meanwhile, was at the Luxembourg, already abandoned by the Directorial guard; he tells us in his Memoirs (which have been only lately published) that he found all resistance on the part of the Directory impossible. "His reunion with his two faithful colleagues would alone," says M. Vandal, "have maintained the legal government and given a centre to resistance. But he seized the pretext of an indisposition for not appearing. He continued to remain passive, to isolate himself, perfectly resolved as he was to betray Gohier and Moulins, as he had betrayed, on the 30th Prairial, Merlin and Laréveillère, and to enter into the movement on condition that he should be well paid for it." Bonaparte sent him no message, no letter; Barras

became uneasy, and dispatched his secretary for news to the Tuilleries. Bonaparte entered the hall of the *Anciens*, and, for the first time, spoke in public before a Parliamentary assembly. He had to give his oath to the Constitution; he did not do so in a dry formula, but made a speech.

"The Republic was dying; you perceived it, and passed a decree which is going to save it. . . . Aided by all the friends of liberty, of those who founded it, of those who have defended it, I will maintain it. Gens. Berthier, Lefebvre, and the brave soldiers who are under my orders share my sentiment. You have passed a law which promises us public salvation; our arms will execute it. We wish for a republic founded on liberty, on equality, on the sacred principles of national representation. We shall have it. I swear it."

Bonaparte left the *Anciens*, and was recognized in the garden of the Tuilleries as Supreme Commander of the troops. The presence of Barras's secretary, who had arrived, gave him the occasion for making a public indictment of the policy of the Directory.

"What have you done," said he with animation and a calculated anger, "with this France which I left so brilliant in your hands? I left you peace, I have found war on my return. I left you victories, I have found reverses. I left you the millions of Italy, I find laws of spoliation and misery. What have you done with the hundred thousand Frenchmen whom I knew, my companions in glory? They are dead. This state of things cannot last."

These burning words made a profound impression on the bystanders.

"These words," says M. Vandal, "in which certain false traits disappear in the crushing truth of the whole, have resounded through a century, and have marked the Directory for ever with a sign of opprobrium. Why must it be that the greatest scenes in history have their petty and prosaic sides? Bonaparte had not even improvised in a sudden inspiration or taken from his own stock his magnificent diatribe. He had taken the first elements of it, and even some expressions, from an address which had been sent him a few days before by the Jacobin Club of Grenoble, a provincial society, enraged against the Directorial oppression and corruption. [This address was published in the *Enemy of Oppressors*, number of the 14th Brumaire.]"

Bonaparte, after his oration, passed in review his troops, followed by one hundred and fifty officers, in the garden of the Tuilleries. Meanwhile, the Five Hundred had their meeting at the usual hour, between eleven and twelve o'clock, at the Palais Bourbon. Lucien Bonaparte presided; he read the decree transferring the Chambers, and immediately adjourned the House to the new date, at the palace of Saint-Cloud.

Barras was still waiting impatiently at the Luxembourg. Talleyrand arrived at twelve o'clock; he had in his pocket a letter of resignation which he had prepared, and which Barras was to sign. Roederer, in his Memoirs, gives the text of this extraordinary letter. Barras says in it that "he had engaged in public affairs only because of his passion for liberty; he had consented to share the first magistracy of the state only in order to assist it against all dangers." He adds:

"The glory which accompanies the return of the illustrious warrior to whom I was so fortunate as to open the way to victory, the striking marks of confidence which the Legislative Body gives him, and the decree of the national representatives have convinced me that whatever be the post to which he may be called by the public interest, the

dangers to liberty are surmounted and the interests of the armies are guaranteed. I go back with joy into the ranks of simple citizens, happy, after so many storms, to leave the destinies of the Republic more respectable than ever."

All the historians of the period seem to believe that the presentation of this letter of resignation to Barras by Talleyrand was accompanied by the offer of a good round sum. And Barras, in his Memoirs, alluding to what was said at the time, does not give it a flat denial; he suggests that that sum of money remained in the hands of Talleyrand, and that he had neither to refuse nor accept it. *Adhuc sub judice lis est*. M. Vandal suggests that Talleyrand had in his hands papers which compromised Barras and were very damaging to him. What is certain is that Barras left the Luxembourg immediately and set out for his estate at Grosbois, where he wished to remain in obscurity. The two other Directors, Gohier and Moulins, protested for a while, but the Luxembourg was surrounded by troops, they were virtually imprisoned, and nobody was allowed to see them. Bonaparte at the Tuilleries received visits the whole day, and prepared himself for the crisis which was to come the next day. "It has gone not badly to-day," said he to Bourrienne, on his return to the Rue de la Victoire, where he slept; "we shall see to-morrow."

M. Vandal is particularly interesting in his account of the day at Saint-Cloud. He shows very clearly how the execution of a plan which had been so well prepared was in reality difficult, and how uncertain the issue remained up to the last moment. If Bonaparte had failed in his attempt, there is very little doubt that he would, with some of his accomplices, have been sent to the scaffold or transported to a distant French colony. There is no *if* in history; still, one cannot help asking what turn the history of France would have taken if Bonaparte had been carried off the stage.

The road from Paris to Saint-Cloud was thronged with carriages on the morning of the 19th Brumaire. Saint-Cloud had become for a single day what we saw Versailles become during the days of the Commune. The *Anciens* and the *Cinq Cents* assembled in the improvised rooms prepared for them. M. Vandal relates, with the most minute details, all the incidents of this famous day. The difficulties arose in the chamber of the Five Hundred. Thiebault tells, in his Memoirs, how Bonaparte was waiting for the result, receiving news in the Chambers. Thiebault himself made a pretence of some brutality of an officer, and went back to Paris before the crisis was over. Jacobin emissaries had arrived from the capital; Jourdan and Augereau were wavering. Bonaparte felt that every minute lost was a danger; he left in person for the hall of the *Anciens*, making there a speech which was coldly received. He ended, however, by saying that he counted solely upon the *Anciens*. "I have not counted upon the Council of the Five Hundred, where there are men who wish to return to the Revolutionary committees and the scaffold." On leaving the *Anciens*, he boldly went to the Five Hundred, and there began the extraordinary scene of confusion which has often been described. "Down with the Dictator! Down with the tyrant!" were the cries which greeted him. "Hors la loi!" resounded on every side; and "Hors la loi!" meant immediate arrest and judgment. The

day was saved for Bonaparte by his brother Lucien; Lucien left the chair to notify the soldiers that Napoleon's life was threatened, that the Five Hundred were armed with poniards. The presence of Lucien, the President of the Five Hundred, gave a semblance of legality to his orders. The grenadiers entered the hall of the Five Hundred and cleared it; the Five Hundred threw away their gowns, running in every direction. They were never to meet again. It is clearly shown by M. Vandal that Lucien's action was decisive; that without him the *coup d'état* might never have succeeded, and might have ended with the triumph of the Jacobin section.

Correspondence.

ART INSTRUCTION IN ITALY.

TO THE EDITOR OF THE NATION:

SIR: This autumn I begged leave of a stern parent to go to Paris to study drawing and sculpture. The permission was not refused, and forthwith several eminent artists and critics, who were kind enough to be interested in my future, were asked for advice about schools, masters, etc. Much to my disheartenment, came the uniform reply, "No young woman should go to Paris to study. We have lived and worked there." The blow was made even more crushing by a letter appearing in the *Nation* at about the same time, voicing much the same view.

Where to go; what to do? Florence with its sunshine and its galleries (a rare combination) allured me, and here I am. The modern picture and statue-shops reduced me to melancholy, as did some of the charming artists' studios. The Royal Academy and the young ladies' drawing and painting classes (patronized by the Italian aristocracy) also enveloped me in gloom. Yet I finally found a life-class for women, well ventilated and lighted. There I spend the light hours of the day with a wholesome lot of girls collected from all corners of the earth and earnest in their study. Our master is Filadelfo Simi, and worthy of a wider reputation than his modest personality has brought him. Suffice it here to say that in versatility he has followed the great Florentines of 1500. He paints good pictures, and can make a bas-relief to awaken the envy of any modern. Besides, he is well founded, and delights in the ancient and modern literature of his art. Signor Simi studied as a boy in Florence, and later went to Paris. There he entered the Beaux-Arts and was for four years under Gérôme. After that he worked at Fontainebleau, whence he sent two pictures to the Salon which brought him much commendation. Since then the Italian Government has decorated him and bought one of his pictures. In London, where Italy chose him to represent her modern art at an exhibition, he won the name of the Bastien-Lepage of Italy. I have been under many masters, but never have found such a teacher as Simi.

Well, the stern parent is pleased. I wish that this same pleasure could be given to many other parents who worry about their innocent offspring in wicked Paris. Here life for the foreigner at least is clean and of a healthful spirit. Board and lodging are

cheap. The winter is short, and the sun does shine.—Respectfully yours,

E. W. H.

P. S.—Signor Simi also has another studio, where there are men's classes.

E. W. H.

FLORENCE, February 12, 1901.

GROUCHY.

TO THE EDITOR OF THE NATION:

SIR: If your correspondent, "W.R.B." (March 7), will look in the 'Century Dictionary' under the word *grudge*, he will there find the origin of "grouchy," "grouch." Among the various forms the word has assumed in early and middle English will be found *grouchen*, *gruchen*, *grutchen*; in old French *groucher*, *gruchier*, etc. Examples of its use are given, meaning "to be unwilling, reluctant," "to cherish ill will, bear a grudge," "to be sorry, to grieve," and, finally, "to murmur, to grumble," e. g.,

"—and they *gruchiden* agens hir."

—Wyclif, Mark xiv., 5.

"He gan to *gruche* and blamed it a lite."

—Chaucer, Prolog. to Reeve's Tale, l. 9.

These last seem to correspond with our use of the word.—Yours very truly,

E. P. G.

BALTIMORE, March 16, 1901.

Notes.

D. Appleton & Co.'s March announcements include 'The Spanish People: Their Origin, Growth, and Influence,' by Martin A. S. Hume; 'War's Brighter Side,' stories, poems and sketches, by Kipling, Conan Doyle, Julian Ralph, and others, with an introduction by Lord Roberts; 'General Meade,' by Isaac R. Pennypacker; 'A Sailor's Log: Recollections of Forty Years of Naval Life,' by Admiral Robley D. Evans; 'A Landmark History of New York,' by Albert Ulmann; 'Pleasures of the Telescope,' by Garrett P. Serviss; and 'The Play of Man,' translated by Elizabeth Baldwin from the German of Prof. Karl Groos.

A one-volume 'History of the American People,' by Prof. Francis Newton Thorpe, is about to be published by A. C. McClurg & Co., Chicago.

'D'ri and I,' by Irving Bacheller, author of 'Eben Holden,' is in the press of the Lothrop Publishing Company.

The thirteenth volume in Dr. Horace Howard Furness's Variorum Shakspeare, "Twelfth Night," is in the press of J. B. Lippincott Co., Philadelphia.

An illustrated work, 'The Scotch-Irish Quakers: Immigration of the Irish Quakers into Pennsylvania, 1682-1750, with their Early History in Ireland,' is to be published shortly by the author, Mr. Albert Cook Myers of Swarthmore College, Swarthmore, Pa., whose researches have been conducted on both sides of the water. It will be furnished with a bibliography and an index.

Leo Wise & Co., Cincinnati, will bring out directly 'The Reminiscences of Isaac Mayer Wise,' translated from the German, and edited, with an introduction, by David Phillipson.

Marie Ward Brown, West End, Long Branch, N. J., will issue in April a 'Life of Col. Dan Rice,' clown and showman, with many illustrations.

James Clegg, Aldine Press, Rochdale, Eng-

land, will publish by subscription 'The Writings of Oliver Ormerod,' in the Lancashire dialect. Ormerod was a friend and neighbor of John Bright, and figures in Thomas Newbigging's 'Lancashire Humor,' also one of Mr. Clegg's imprints.

The late Dr. Israel Ward Andrews's 'Manual of the Constitution of the United States' (American Book Co.) took an assured place at once as a convenient and authoritative text-book and book of reference. This was twenty-seven years ago, and in the interval some of the greatest Constitutional questions have arisen and been passed upon. The work has accordingly been revised to date by Homer Morris, of the Cincinnati bar (the book is of Ohio origin), and furnished with a portrait of President Andrews, with lists of Presidents, Vice-Presidents, and Cabinet officers. "Chinese excluded from citizenship," "Income tax," "Legal-tender notes," are some of the new topics which strike the eye in the index.

'The Nineteenth Century' is the caption given by G. P. Putnam's Sons to the *Evening Post's* review of the past hundred years, by thirty-seven hands, American and English, all competent and some very eminent indeed. Eight divisions are provided, for Law and Government, History, Sociology, Literature and Fine Arts, Education and Science, Applied Science, Transportation, the Science of War. Entire comprehensiveness was, of course, out of the question, and under History, for example, only England, Germany, Russia, China and Japan, Canada and Mexico receive attention. Judge Charles C. Nott and Prof. John Bassett Moore lead off with "The Immutability of the Constitution" and "Progress of International Law." Other notable articles are "Geographical Conquests," by Louis Heilprin; "Library Development," by Charles A. Cutter; "Progress of American Architecture," by Russell Sturgis; "Painting," by Kenyon Cox; "Scope and Tendencies of Physics," by Prof. Oliver Lodge; "Evolution and Religious Conception," by Leslie Stephen; "Printing," by Theodore L. De Vinne; "Advance in Astronomical Science," by Simon Newcomb; "Great Men in Science," by Charles S. Peirce; "Psychical Research," by Andrew Lang; "Changes in the Legal and Political Status of Women," by Julia Ward Howe, and not a few besides. Altogether they form a volume of 500 pages of open print, interesting *per se* and as illustrating the grasp and power of condensation of the respective writers in the performance of a task pretty much the same for all in the limitation of space prescribed.

The third volume of Prof. A. B. Hart's 'American History told by Contemporaries' (Macmillan) bears the title 'National Expansion,' meaning thereby the period from 1788 to 1845. No period of our history is more crowded with incident, and Professor Hart's selections present its various phases skilfully, and, on the whole, adequately. Beginning with extracts illustrating social, economic, and political conditions and frontier life in the years just before 1800, the selections pass on to the problems of the Confederation, the framing and adoption of the Constitution, the Federalist régime, and "Jeffersonian supremacy." To the years 1815-1830, Professor Hart gives the sub-title "National Consciousness," classifying his matter under the three heads of National Spirit, the Great West, and Foreign Policy. Three chapters on social and political read-

justment (1830-1845) are followed by three on slavery and abolition, with a final chapter on Texas. The material continues to show the same wide range as in the previous volumes, and the selections themselves, though almost excessively brief, are well chosen and genuinely illustrative. There are some omissions and some curious apportionings: the nullification controversy, for example, appears only in an extract from one of Calhoun's speeches, and Jackson's financial exploits are not touched upon at all. As contrasted with the earlier volumes, the proportionate representation of messages, speeches, diplomatic correspondence, and the like is naturally larger; but legal and constitutional documents continue to be, very properly, excluded, while letters, journals, poems, books of travel, and newspapers are liberally drawn upon. The series has made too sure a place for itself among elementary collections of historical material to need further commendation on that score.

Mr. Charles A. Hanna has printed privately, at No. 43 West Thirty-second Street, New York, an octavo volume of nearly 650 pages, entitled 'Historical Collections of Harrison County, Ohio.' The readable portion of it is contained within the first two hundred pages, beginning with a discussion of the leading elements of the population, the Scotch-Irish (for whom Mr. Hanna holds a brief, with a witness), the Quakers (anti-slavery emigrants from North Carolina), Germans ('Pennsylvania Dutch'), and Virginians—the first three well typified in a portrait vignette-group embracing also the New Englander. Details of pioneer life, of early settlements, of church organization, fill out Part one. Part two is an exceptionally meritorious collection, in alphabetical arrangement, of land patents, early marriages, graveyard records, and, above all, will abstracts from 1813 to 1860. This last feature is, so far as we know, unique in works of this character. Part three, finally, presents 130 pages of genealogies, and this section has been reprinted as a separate volume by the compiler, with a portion of Part one prefixed. Such an undertaking as this, so laboriously and intelligently carried out, does not lend itself to quotation or to criticism. It can only be highly praised, and will appeal irresistibly "to those whom it may concern."

No one is happier in the light gymnastics of philosophy than Mr. E. S. Martin, unless it be his readers. His early inimitable verses amuse by their cynical playfulness. His essays impress by their playful cynicism—an even more healthful and warming form of exercise. His latest volume, 'Lucid Intervals' (Harpers), is his ripest and best; it thoroughly pleases, and it goes deeper than pleasing in a kindly, delicate fashion, touching on children, family relations, riches, popular theologies, and other topics of like general concern. The point of view is the reformer's, but the attitude and weapons are those of the gentle and humorous observer. We have not found personal nourishment in the illustrations, but would fain emulate Mr. Martin's catholic spirit in adverting to them.

Dr. Rodkinson's English translation of the Babylonian Talmud is making rapid progress. He is publishing at present the fourth of the great divisions, or *Seder*s, which deals with civil and criminal law, and we have already drawn attention to the interest which it possesses for students of

comparative jurisprudence, and especially of systems of casuistry. The present volume contains the last two chapters of *Baba Qamma*, the first section of the *Seder*, and the first four chapters of *Baba Metsi'a*, the second section. The book is like a sheep's head, "of a fine mixed feeding"; and not only the jurist, but the student of folk-lore and of human nature generally, will find advantage and entertainment in it. The somewhat sardonic humor of the Semite is well represented, and the story on page 140 goes far to explain Heine's view of the humorous relation between Israel and its God.

At the expense and under the auspices of the Commission for the Arnemagnæan Legacy in Copenhagen has recently appeared a work of great interest to students of Germanic, and particularly of Scandinavian, philology, viz., the 'Catalogue of Old Norwegian and Icelandic Manuscripts' in the Great Royal Library and the University Library of Copenhagen (outside of the Arnemagnæan Collection of Manuscripts). This stately grand-octavo volume has been prepared by the librarian of the Arnemagnæan Collection, Dr. Kr. Kaalund, and evidences the same accuracy and scholarship that characterize the 'Catalogue of the Arnemagnæan Collection of Manuscripts,' a work in two volumes, previously published by the same author under the same auspices (1889 and 1894). Together, these two catalogues form a complete key to the invaluable manuscript treasures gathered in these two great Danish libraries. The author has added to the present catalogue an introduction setting forth in historical detail how the Old Norwegian and Icelandic literature has been collected and preserved, not only in the Copenhagen libraries, but also in Stockholm, Upsala, Christiania, the British Museum, Utrecht, Wolfenbüttel, etc. The Commission, having thus completed this task, is now preparing a paleographic Atlas, which in two series (one Old Danish and one Old Norwegian-Icelandic) is to contain phototype specimens of the more important manuscripts (as a rule one page of each) with a reprint of the text on the opposite page, chronologically arranged; the series published by the Palæographical Society of London serving as a model.

It is a not insignificant event that the General Assembly of Alabama lately established a Department of Archives and History in the State Capitol, with exploration, collection, and preservation and publication among its objects, as well as "the diffusion of knowledge in reference to the history and resources of the State, and the encouragement of historical work and research." Nine trustees are provided from as many Congressional districts. Mr. Thomas M. Owen is their choice for Director.

When Japan's "grand old man," Fukuzawa, died in Tokio on the 3d of February, there passed from view one of the mightiest personal forces in the training of that nation, the "child of the world's old age." Born about 1836, he was among the first to see Perry's marines and to visit the countries of the world lying beyond hermit Japan. His book on Western countries, manners, and usages was very popular, and tremendously potent in letting the "frogs in a well"—as the Japanese began to call themselves—see how small was their environment, and how large the world beyond the great ocean. Fukuzawa, one of the

first employers of the modern natural style, instead of the stilted diction copied from Chinese models, was the most widely read of recent Japanese authors. His books, reaching the enormous sale of four million copies, and his newspaper (*Jiji Shimpō*), having perhaps the largest circulation in Japan, have made him, as Professor Chamberlain said, "the intellectual father of half the young men who now fill the middle and lower posts in the Government of Japan." Over thirty years ago, he founded in Tokio a college which has been a worthy rival of the Imperial University. Fukuzawa scorned rank, office, and official honor, and refused a patent of nobility, all of which were freely offered him; but he did accept a handsome endowment of his school at the hands of the Emperor. The great commoner was rather ostentatious in denying the importance of any religious dogmas, but he was ever forward in discussing ethical problems and practising what he so nobly preached. His rarely pure and useful life was a grand expression of true morality. A letter received from him, by the writer, only a few days before his death, expressed his high appreciation of the attempts of American writers to interpret Japan to the world. Curiously enough, the service over his remains was at the temple of Zempukuji, so long in the sixties and early seventies occupied by the American legation. The Emperor honored his great servant by paying the expenses of his funeral, and ten thousand persons followed on foot his remains to the grave.

At a meeting of the Executive Committee on the Sidgwick Memorial held at Cambridge, England, on January 24, it was agreed that the scheme of founding a Sidgwick lectureship was "to be preferred" to the other schemes proposed. It is hoped that the fund will amount to at least two thousand pounds sterling. The list of "first subscriptions" announced by the committee is in excess of £600. As we have before announced, Prof. J. Mark Baldwin of Princeton, N. J., is the member of the Executive Committee for this country and Canada, and will forward American subscriptions.

In our notice last week of Sturgis's 'Dictionary of Architecture and Building,' we find that we erred in ascribing one-third of the contents of volume I. to Mr. E. R. Smith. We should have written "one-sixth."

—Perhaps the article in the *Atlantic* for March which has attracted most attention is a eulogy of Mr. McKinley by Henry B. F. MacFarland. The writer takes the bull by the horns, and frankly insists that the President is a great man, a great ruler of men, a great President. In order to make his remarks convincing, he is obliged to deal roughly with his readers' intelligence; and he does so. He declares, for instance, that the common belief that Mr. McKinley has been and still is "more or less under the influence of Senator Hanna" is an "astounding delusion"; that the idea that he is "stolid and solemn" comes from the fact that he "keeps his humor for private conversation." Such articles mark the rising tide of Imperialism. Four years ago we were asked to believe Mr. McKinley to be a great and good man because his intimate friends knew him privately to be one; now we are invited to consider his record if we would know what a great and good man is. If Mr. MacFarland's view is

correct, what must we think of such detractors as Carl Schurz, Moorfield Storey, and others, who denounce our patient and long-suffering Chief Magistrate as a public malefactor? But we must not take the *Atlantic* too seriously. There is still humor in private conversation, even in Boston. It no doubt publishes such articles in order to give both sides a fair hearing and to counteract the effect of Dooley. Another political article, on "Democracy and Efficiency," by Prof. Woodrow Wilson, gravely deplores the fact that the people of the United States "have forgotten the discipline which preceded the founding of the colonies, the long drill in order and in obedience to law, the long subjection to kings and to Parliaments which were not, in fact, of the people's choosing. They have forgotten how many generations were once in tutelage in order that the generations which discovered and settled the coasts of America might be mature and free." The implication here evidently is that what produces or causes freedom is oppression, and that we shall only have to apply a good long course of it in the Philippines in order to evolve an Oriental Faneuil Hall and free institutions. The difficulty with the Filipinos is that, like the stupid fools they are, they want liberty "right now," without going through the necessary preliminaries. The most readable article in the number is Prof. James Bradley Thayer's collection of *ana* relating to John Marshall.

—The *Century* has for its leading article an illustrated paper on "Shopping in New York," by Lillie Hamilton French, with pictures by Henry Hutt. It is written from a distinctly feminine point of observation, as may be inferred from the fact that, to the writer, one of the grand features in the best modern shops is that the shopper is allowed to return and exchange as fast as she buys; the right to get something totally different from what is bought—held in reserve—adding a distinct zest to the pleasure of purchasing. To this writer the shop-girl ("not the saleslady, but the shop-girl"), "with her patience, her intelligence, her tact, her ready sweetness, her responsiveness, and a certain friendliness that is touching," is "an unending source of interest." Bishop Potter's "Impressions of Japan" are worth reading, as it is always interesting to see the East reflected in the Western mind. To a Japanese reader the article would probably be very amusing. The Bishop declares it to be his opinion that the Japanese can never come to the front rank among nations until they adopt Christianity, but he remarks no disposition on their part to do so, while, without adopting it, they are already in the ranks of the second-class Christian nations, so far as battle-ships go; and as for education, politeness, and urbanity, they appear to be not far behind some first-class communities that could be mentioned. It seems that one difficulty in Christianizing them is that, according to their own account, the educated class has "for centuries lived and died under a system of morality which inculcates virtue for virtue's sake, and entirely dispenses with supernatural sanctions of any sort." It is hard to see why a *classe dirigeante* which has reached a point that, in the Western world, is attained only by an isolated sage here and there, should be much inclined to look up, with awe and wonder to the votaries of a system

which is dependent on supernatural sanctions. George Henschel's "Personal Recollections of Johannes Brahms," with portraits, is interesting, and Augustine Birrell's "Down the Rhine," this time from Worms to Coblenz, with pictures by André Castaigne, is worth looking through; but Mr. Birrell is not the man to write about Germany. He is, like many another Englishman, much more in sympathy with French ways of thought than with German, and to thoroughly enjoy the Rhine without a considerable tinge of Teutonic sentiment and naïveté, is, we hold, absolutely impossible. To hear the Lorelei's song, the boatman must not see the reef and the cliff quite so distinctly as Mr. Birrell does.

—Harper's first article is an account of Seville, by Arthur Symonds, illustrated by Lucius Hitchcock. To Seville those should go, we are told, who wish to understand how thoroughly dramatic in character a mass may be. A very peculiar religious ceremony is the "dance of the Seises," which must be of great antiquity. It is performed in the cathedral, as a part of the feast of the Immaculate Conception. Sixteen boys in blue and white costume, with plumed hats, dance and sing in front of the altar to the music of an unseen orchestra, the priests kneeling in a semicircle around them. The dance is a kind of solemn minuet, in which a central square forms, divides, one line passing through the opposite line, "the outer ends then repeating one another's movements," while the others form and divide again—evolutions such as we connect involuntarily with dramatic performances of a quite different sort. There is an accompaniment of castanets, and at the end a benediction by the Archbishop. "The Moving Finger" is a short story by Edith Wharton, of a kind which she has made her own, with the aid of inspiration partly original, partly derived from Henry James. Some future Barrett Wendell may inquire also whether there is not a connection between this *genre* of writing and Hawthorne in his most mystical vein. The mystical, the mystico-allegorical, the fantastic, and the phantasmic are all akin. If we attempt differentiation, we shall perhaps say that Mrs. Wharton deals with phantasms of the feminine brain, in which the allegory, if any there be, calls for a key when the masculine reader is concerned. We say this, however, with all reserve and humility, as there is nothing more odious than the imputation of an allegorical design where none was intended. But, however this may be, the people in "The Moving Finger" are phantasmic rather than real. The best critical writing in the number is Mr. Howells's little essay on Sarah Bernhardt's *Hamlet*, in the "Easy Chair." In three pages and a half he says more than all the other critics put together have said in a thousand. It is not so much that what he says is new, for every critic has complained of the sex of the actress and her French version (Mr. Howells adds, however, another point, that the royal Dane ought not to be a Jewess), as that every point is made with such delicacy and humor that the reader feels quite confident that Bernhardt herself would agree with what is said if she read it. The only possible reply would be the one which she would no doubt make—that the reason she did it was because she knew it was wrong.

—Scribner's African article, "Along the East Coast of Africa," by Richard Harding Davis, gives glimpses of little-known places, among others Zanzibar. The Sultan lives in a palace, the piazzas of which, to an American eye, look as if his architect had studied in Long Branch, New Jersey; while the city itself, Mr. Davis declares, is, in appearance and in its highly scenic inhabitants, a "comic-opera capital." "The charm of Zanzibar lies in the fact that, while the white men have made it healthy and clean, have given it good roads, good laws, protection for the slaves, quick punishment for the slave-dealers, and a firm government under a benign and gentle Sultan, they have done all this without destroying one flash of its local color, or one throb of its barbaric life, which is the showy, sunshiny, and sumptuous life of the Far East." In the fifth instalment of his "Russia of To-day," Mr. Henry Norman gives an account of M. de Witte and the new economic régime in Russia. The article is accompanied by what looks like a good portrait of the economist. The key to De Witte's economic views, according to Mr. Norman, is what he seems to think the American principle of "educational protection." But we are strongly inclined, from internal evidence, to believe that the Russian financier is not troubled with any delusions about protection, educational or otherwise, but is an opportunist economist who has a firm hold of the scientific principles which lie at the bottom of political economy, and applies them as fast as he can to Russian affairs, trimming his sails to the wind of court favor and popular delusion, so far as necessary. But if Mr. Norman's view is correct, and M. de Witte really began as a believer in assignats and irredeemable paper money, the fact only makes his career the more remarkable. "The Transformation of the Map" (1825-1900), by Joseph Sohn, accompanied by comparative maps of the world, showing the extraordinary changes accomplished in the nineteenth century, will repay examination. When made visible to the eye, the changes in seventy-five years are startling. Mr. Brander Matthews contributes an article on "The English Language in America," a subject about which it is very difficult to say anything new. There is, to our perception, an undue uneasiness about the English language in Mr. Matthews's mind—a sensitiveness which recalls that now far-distant period in which we resented much and at the same time expected much to be overlooked. Does any one of importance dispute Mr. Matthews's contention that as soon as, or so far as, people of cultivation believe that American usage is superior to British, they will make American usage the standard? So they will also for clothes, manners, and other things. On one point we are certainly at odds with Mr. Matthews. He seems to think that the language is enriched and strengthened by the modern hospitality of common speech and writing to mere slang. It would not be a bad subject for a college debate whether it is not at exactly this point that the language is being plainly debauched and weakened.

—Hebrew fashion, one must turn to the end for the beginning of the little volume published by McClure, Phillips & Co., entitled "Abraham Lincoln: His Book." In this lat-

ter portion Mr. J. McCan Davis elucidates the origin and use of what goes before, which proves to be a scrap-book made up by Lincoln from newspaper reports of his speeches, chosen with a view to showing how far he went in advocating freedom for the black man. The right to the fruits of his own labor was firmly insisted upon, but neither social nor political equality was demanded for him or even favored. These clippings are reproduced in facsimile along with Lincoln's own hand explaining the source of each—all for the benefit of Capt. J. N. Brown, who was running for the Illinois House in 1858, and was handicapped by his known friendship for Lincoln and the Democratic misrepresentation of the latter's views on negro equality. What we have, then, is a close copy, even to the rubbed cover, of Capt. Brown's pocket companion in the campaign which went against him. Mr. Lincoln, it need not be said, appears in this series of extracts both candid and consistent, but far below the humane height reached in his second inaugural. One from his debate at Charleston with Douglas on September 18, 1858, stands last and lowest, as he would deny the negro the right either to vote, to hold office, to sit on a jury, or to intermarry with white people, and would have him always kept in the inferior position designated by nature. In a striking passage from the Chicago address of July 10, 1858, which parallels the "perfectionism" of Garrison, Lincoln holds up the Declaration, with its assertion of human equality, as the ideal to be pursued; but in the accompanying note to Capt. Brown he halts at attainment, while insisting that Congress has a free hand in the Territories, where, politically speaking, "a state of nature *does* exist. In them, Congress lays the foundation of society." He would, with Henry Clay, keep the declaration of equality "in view as a great fundamental principle," but only to the extent of refusing to incorporate slavery in a new commonwealth. Whoever will study this collection will prize the volume not merely as a curiosity of manufacture, but as an aid to reflection on a national doctrine to which only lip-service is still rendered.

—Prof. Maxwell Sommerville's 'Sands of Sahara' (Philadelphia: J. B. Lippincott Co.) is one of those perplexing books which, with Rob Roy, are "ower gude for banning and ower bad for blessing." The author is Professor of Glyptology in the University of Pennsylvania, and his specialty is amulets. Apparently it was the hunt for amulets which took him into Algeria; but, being there, he describes what he saw in a very naive and refreshing, if absolutely unscientific fashion. The book begins far enough away, in the ancient Greek theatre at Syracuse, and it is not till page 93 that Biskra is left behind and the author turns in any sense at all towards the Sahara. As the farthest southing was only Temassin, well up to 33 degrees north, the "sands" in the title narrowly miss being a figure of speech; it was the merest fringe of the Sahara which was touched. Yet, so far as he did go, Professor Sommerville kept his eyes open, and has passed on to us many interesting bits of life and usage and superstition, touching all with a serious and simple lightness almost French in its effect. Beyond what he strictly saw, he was guided apparently by somewhat untrustworthy dragoman information, and by a constructive

imagination of his own not always well based. When the Muslims of Algeria sit around in groups in the shade, they are not always talking about "the Prophet," and it is not "the presence of the Prophet" that they enter by prayer. Even his dragoman should have been able to tell him what an awful blasphemy that was. It is evident that the devout ejaculations which he heard so often, stirred his own natural piety and made him construct the life he saw round ideas which were not really in it. Probably it is the dragoman's fault that Fatma (*sic*) on page 87 is the favorite wife of Muhammad and not his daughter; but it is to be feared that the statement on page 102, that the active principle of Indian hemp is correctly called *hasheesh* in Arabic, but *kiff* by the Arabs of the desert, is due to Professor Sommerville himself. *Hasheesh* means in Arabic hay or any dried herbage, and is secondarily applied to Indian hemp itself; "kiff" can only be *kayf*, the state of languid enjoyment produced by the use of hemp or opium. The book is illustrated by thirty-two really beautiful photographs, excellently reproduced. They and the kindly spirit of the writer are its chief attractions. There is also a list of talismans secured on the journey and a good index.

—Two Treasury decisions under the Copyright Law have been sent out from the Library of Congress, and deserve the attention of authors and publishers. The Customs Law of 1890 says distinctly and without qualification that books printed exclusively in languages other than English shall be admitted free of duty. The Copyright Law declares that, with the above exception, no book copyrighted in the United States shall be imported, "Provided, nevertheless, that in the case of books in foreign languages, of which *only* translations in English are copyrighted, the prohibition of importation shall apply only to the translation of the same, and the importation of the books in the original language shall be permitted." It seems that Brentano has obtained copyright in the United States for "L'Aiglon," and has issued an edition in French, while some other persons have undertaken to import copies of a Paris edition, relying on the exemption from duty above cited. The Attorney-General holds that this cannot be done, and maintains the exclusive right of Brentano. His decision turns on the word "only," which we have italicized. The law permits the importation of books in foreign tongues when "only translations in English are copyrighted," and this is held to imply that when the copyright extends to the book in the foreign tongue, importations are forbidden. The laws are obviously conflicting, and while the construction of the Attorney-General may seem strained, he supports it with very ingenious arguments. The purpose of the Copyright Law, he says, was to grant to foreign authors some recognition of their rights of property; and also "the protection of American labor, especially in the printing trade." Whether this decision effectuates the former purpose or not, it evidently does the latter. The importation of any book in a foreign language is now, therefore, absolutely prohibited whenever the book is copyrighted here.

—The other decision suggests that the protection of American labor, as has happened before, means the labor of the employer and not of the workman. The Ameri-

can Book Company, owning, by assignment, prior to the existing law, the copyright of Liddell and Scott's Greek-English Lexicon, undertook to import a number of copies in sheets printed abroad. The Attorney-General holds that these importations cannot be prevented. The existing law applies to copyrights obtained after its passage. This book was copyrighted in 1882. "The status of a copyright then in existence with respect to the new policy (in copyright) of protection to American labor seems to have been a *casus omissus* in the act of 1891. We must keep clearly in view vested rights as well as the demands of protective tariff or protective prohibitions of importation." This decision, if sustained, is obviously of the greatest importance to publishers, who can now make abroad such books as are protected by copyrights issued before March 3, 1891. It will not commend itself to the typographical unions, who will prefer the opinion of Solicitor-General Conrad, to the effect that the same rule applies to books copyrighted before and after the present act. The Attorney-General endeavors to explain this away, but with indifferent success. The controversy is one in which the withers of authors are, happily, unwrung.

STEPHEN'S ENGLISH UTILITARIANS.—I.

The English Utilitarians. By Leslie Stephen. In three volumes. London: Duckworth & Co.; New York: Putnams. 1900.

No writer of our time has a more creditable record of sound and valuable work than Mr. Leslie Stephen. Though he is the master of a lucid and effective style, and has a notable gift of humor, he has never sought the popularity of the circulating library, but has devoted his most serious efforts to inquiries which comparatively few persons are qualified to appreciate fully, though every reader can recognize their vigor. His 'English Thought in the Eighteenth Century' is a book of sterling and permanent worth, and the present treatise, which may be deemed a sort of continuation of that book, is fully equal to it in plan and execution, while perhaps more generally interesting, because it deals with men and movements nearer our own time. It is marked by the same thoroughness, the same detachment and fairness of judgment, the same concentration upon the vital parts of a question, the same precision of thinking, the same gift for applying common sense to philosophical problems and for handling them in untechnical language. Whether or no you agree with the author, you feel that he has put the whole force of his mind into every discussion, and has never slurred over or evaded a difficulty.

With this merit there is another even less common among those who deal with metaphysics or ethics. Mr. Stephen never loses sight of what may be called the environment of a philosophical school or body of doctrine. He studies the mind and tenets of each thinker in their relation to the conditions of the thinker's own time, to the opinions of his contemporaries, to the tendencies of society, to the movements of politics. He examines doctrines by the light of the character and habits of the man who promulgates them, not as if these could supply a complete explanation of the doctrines, but because temperament and surroundings not only tinge the man's views, but affect the influence he exerts upon others and the propa-

gation of his opinions through the world. Mr. Stephen has in an eminent degree the talent of the biographer, as is indeed shown by his admirable contributions to the great 'Dictionary of National Biography'; and he has applied the biographical method with singular skill and success in the volumes now before us. They contain the history of a school of thought whose rise, influence, and decline cover a period of about one hundred years—a period of the utmost significance in the annals of England, for it is the period in which that peaceful revolution was in progress which has turned the country from an oligarchy of landowners into a democracy modified by the power of wealth; which has seen an enormous growth of industry and commerce; which has brought down the ancient dominant Church till it is merely the richest and most socially influential denomination; which has emancipated theological opinion and religious practice from all the old constraints whether of law or of custom. The Utilitarians were only one among a number of forces which contributed to effect these changes. But they were important enough to deserve separate study, and this study, conducted with the penetrating clearness and precision which Mr. Stephen brings to it, throws a flood of light upon the process of transition generally which has made a new England out of the old one.

The bloom or creative strength of the school covers three generations. Each generation has its representative leader. First comes Jeremy Bentham, the founder of the sect, who may be distinguished as the man of invention. Next is James Mill, the Scottish disciple of Bentham, who is preëminently, as befits a Scotchman, the man of Logic. Last is John Stuart Mill, brought up by his father, James, at the feet of old Jeremy, who, though he does not cease to be logical, is in a special way the man of Sensibility. Each of these three prophets—a name which, however otherwise unsuitable, may perhaps be justified by the dogmatic confidence of the two former and the gift of edification which belonged to the third—had his peculiar talent. Bentham was by far the most original, an intellect of endless variety and fertility. James Mill was thoroughgoing, cogent, exact, systematic, the man qualified to provide the school with a philosophical basis and a body of definite dogmas. John Stuart Mill had a broader culture and a wider outlook, so that he was able, with less freshness than Bentham and less force than his father James, to exert during some twenty years (1850 to 1870) an intellectual and moral influence over his younger contemporaries more extended than had been that of either of his predecessors. Of each of these three Mr. Stephen gives a biographical sketch, which, though brief, is in the highest degree interesting and instructive. He has the Carlylean art of picking out the points which make a man live before us. His personal detachment does not make him unsympathetic. His philosophical agreement does not blind him either to faults of character or to weaknesses of argument. Round these three leading figures he has grouped the most prominent adherents of the school, including some of the political or legal reformers of George the Third's time, and such men, nearer our own days, as George Grote, John Austin, and Henry Thomas Buckle; while incidentally to the treatment of the philosophical views of the younger Mill, we have glimpses of Sir William Hamilton, Dean Mansel, F. D.

Maurice, John George Ward, and above all Thomas Carlyle. Thus the account of the Utilitarians really connects itself with almost all the movements of English politics from 1780 to 1832, and almost all the phases of English speculation from 1820 to 1870.

Of its philosophical side we have no space here to say more than that the discussion is singularly fair, and conducted in as plain, direct, and untechnical a way as the nature of the subject permits. The political side of utilitarianism occupies a smaller space. But in that space there is to be found the clearest discrimination we have anywhere met with of the various schools or tendencies which were at work in English politics from the days of Burke down to the "Victorian Age." Besides the Utilitarians themselves, who came to be later known as the "Philosophical Radicals" of 1830-50 (the Grote and Molesworth group), and who were always friends of order, strictly constitutional in their methods, there were the revolutionary Radicals, among whom Place and Godwin are familiar figures, and the orthodox Whigs, members of the old governing class, who profited by the efforts of both the other sections, stepping promptly into the Pool of Siloam when the water had been troubled for their benefit. The Utilitarians, standing between these two mutually distrustful sections, did a good deal of the thinking for each section, yet had never more than a temporary alliance with either. It is interesting to note that all three finally melted away much about the same time. The revolutionary Radicals passed into the Chartists of 1848, and were extinct, as a section, before 1860. The Whigs died harder, but may be said to have vanished both as a personal group and as the representatives of a political tradition in 1868, when Mr. Gladstone took the leadership of the Liberal party after the extension of the franchise in 1867. Utilitarianism expired with John Stuart Mill in 1873, having really ceased more than ten years before to be a definite school of thought, since some of its most characteristic positions had been so modified and sublimated as to lose their essential character, while others had been tacitly dropped. It had done its work in the way of practical reforms; and the stream of popular tendency had been turned into other channels by teachers of quite other types—teachers such as Carlyle, Newman, and Maurice, who, agreeing in little else, agreed in aversion to the methods no less than to the results of Bentham and the two Mills.

The same hundred years saw the rise, the brilliant development, and the virtual extinction of a philosophical movement in Germany, the movement which may be said to begin with Immanuel Kant and to end with Arthur Schopenhauer. It would be interesting to follow out in detail the striking contrasts between England and Germany which the progress of these parallel movements reveals, and whoever attempts this will find immense help in Mr. Stephen's book. Very characteristically, the speculations of the Germans left their deepest mark upon theology and history; those of the Englishmen upon politics and legislation.

MORRIS'S HISTORY OF COLONIZATION.

The History of Colonization, from the Earliest Times to the Present Day. By Henry C. Morris. 2 vols. Macmillan Co. 1900. A comprehensive and readable survey of

the history of colonization undoubtedly meets a present want; and as Mr. Morris's book is both comprehensive and readable, it is insured a certain measure of popular approval. That his labors will prove of service in opening the eyes of many readers to the range and importance of the part colonization has played in the history of civilization, we are not disposed to deny, but that he has produced a work of genuine historical scholarship will hardly be maintained by any competent judge.

The author's interest in the subject was aroused by the results of the Spanish war, and upon looking into the literature of colonization he found that there was room for a general historical review of this phase of human activity. Possessing a reading knowledge of several languages, and having access to a large library, but without historical training and unaware that it was necessary, he began his labors with great energy. In a little over two years he signs the preface to a work of eight hundred pages covering in time the entire range of recorded history. It would be a remarkable achievement for a highly trained scholar to produce a compendium of value embracing such a range of study in so short a time. Mr. Morris's pages only too surely reveal, not the trained scholar, but the ready compiler. His notes conscientiously acknowledge the sources of his information, and testify that he has devoured histories with unremitting diligence during these busy months, and also that the mass has not been assimilated. There is little evidence of careful thought, and in many cases he seems not to have had the time to decide whether the material in his notes was immediately relevant to his subject.

As so serious a criticism should not be preferred without proof, some specific examples of these defects must be given. On p. 31 the reader is referred for an account of the beginnings of trade to De Goguet on 'The Origin of Laws, Arts, and Sciences'; and, later, the references on the history of Egypt, while in the main to Maspero and Petrie, still cite De Goguet as apparently of supplementary value. De Goguet's work was published in 1758, half a century before the beginning of scientific Egyptology. The chapter on Phœnician colonization starts out with a reference to Rollin's 'Ancient History,' which was published one hundred and seventy years ago, and even then was but a popular compilation, not a work of first-hand scholarship. Mr. Morris will wonder, no doubt, why it is, when he has consulted Duncker and Meyer, that we take a few references to Rollin so seriously. If, however, he had really assimilated Meyer, he would as soon go to the elder Pliny for African ethnology as to Rollin for ancient Oriental history. Again, what do many references to Grote, Busolt, or Holm signify when he can write, as on page 89, "History fixes the earliest record of Greek colonization about 1124 B. C."?

Turning to the Middle Ages, one finds that Cantù's eloquent compilation, the 'Storia Universale,' written in great haste two generations ago, occupies a post of honor; that Hallam and Sismondi renew a youth of a yet earlier date, and that even Robertson's 'View of the State of Europe,' written before the American Revolution, is once more drafted, disguised as Prescott's 'Charles V.,' to dispense instruction on the history of the Middle Ages. Does the case

stand any better with the chapters on Modern Times? Hardly, for here the reader will find on nearly every page reassuring references to the eloquent and philosophic favorite of his Revolutionary ancestors, the Abbé Raynal. Or, again, to take a field where the primary sources are so few as to be easier to examine than to go over half the secondary works quoted by the author—the beginnings of Portuguese colonization—even here there is not a first-hand reference to a single source, but, instead, a maze of references to Cantù, Raynal, Heeren, Fiske, Major, and others. Is it a question of Prince Henry's birth? (p. 201). It is left in the dark with this learned note: "Johnston says Prince Henry was the second son of King John I., Winsor makes him the third, and Fiske thinks he was the fourth, and Zimmermann declares him to be the fifth." Why not turn to Azurara and settle the discrepancy? Some of the time spent on Raynal would have sufficed. Similarly, for a description of Henry's person and character Mr. Morris draws on Zimmermann, who had no sources of information not open to himself, when it would really have been just as easy to quote Azurara, who knew the Prince personally. On the important subject of the origin of the Spanish colonial system, p. 242, a note directs us: "For privileges accorded to Columbus, cf. R. and J. 4, who cite Herrera, *Decadas*, I, 1, 9." Any good library contains half-a-dozen books in which either the original text or a translation of the Privileges of Columbus may be found.

These examples make it clear that Mr. Morris has no adequate training for the ambitious task which he undertook. It would, of course, be a life-work to write the history of colonization from the sources, and nobody could reasonably exact such thoroughness. But, on the other hand, until a student has actually tried to write up some subject from the sources and acquired some personal knowledge of the processes of historical composition and of the elements of criticism, it is practically impossible for him to make a compilation of any real value from secondary writers. In Mr. Morris's case not a single chapter is based on first-hand study of the sources. It is not altogether surprising, then, to find that not a chapter relating to a period earlier than the nineteenth century reveals any trained discrimination between good and bad secondary authorities.

No small part of the material which Mr. Morris has so industriously gathered relates to the history of commerce rather than to colonization. For example, on p. 38, a paragraph near the end of nine pages on Egyptian commerce begins with the remark: "Whether or not Egypt owned distant possessions cannot be definitely determined. Probably, in the real sense of the word, not any colony—unless, possibly, the Sinaitic mining establishments and Cyprus—can ever be said to have existed." In spite of this fact, however, Egyptian colonization receives two-thirds as much space as Roman colonization! Similarly, in the chapter on Phœnician colonization, where a brief and clear statement of the little that is known about Phœnician colonization, with precise references, would have been very serviceable, the reader finds eighteen pages on Phœnician commerce, closing with the tantalizing assurance that not the least of the lessons which the Phœnicians taught is the theory of colonization. The same defect is even more conspicuous in the chapters on the

Italian cities. The history of their commerce is compiled mainly from antiquated authorities, like Sismondi, Michaud, and Hallam, instead of from Heyd, while the colonial policy and administration and the actual history of the trading colonies are hurried over in a page or even a few lines, as in the case of Pisa.

In fact, Mr. Morris has given so little critical attention to his real subject in the parts of his book relating to ancient and mediæval times that one cannot help feeling that he would have done far better to devote his entire attention to the modern period, in which, on the whole, he has been much more successful. In regard to this part of his work the main faults come from haste and lack of discrimination in the choice of authorities. If he had only confined himself to a few first-rate books, like Roscher, Leroy-Beaulieu, Parkman, Lucas, and Egerton, checked by consultation of the sources on doubtful points, he would have produced a better piece of work with less labor, his text would have been better digested, and his notes less encumbered with citations from out-of-date authorities. Barring these shortcomings and the inevitable inaccuracies arising from the lack of critical method, the chapters on Portuguese, Spanish, Dutch, and French colonization provide a good body of facts readably presented. The same is true, in a somewhat larger measure, of the history of English colonization in the second volume, and of the brief surveys of Danish, Swedish, German, Italian, and Russian colonization.

At the end of the second volume Mr. Morris has appended a bibliography of thirty pages, which will prove of service to students, although a rigorous sifting would improve it. For example, he could omit without blame every eighteenth-century work that he includes. On the other hand, the briefest bibliography should contain the following titles: On Spanish colonization, H. H. Bancroft's 'Central America' and 'Mexico'; on French, Petit, 'Organisation des Colonies Françaises'; on English, Egerton, 'Short History of British Colonial Policy'; on Dutch, Pierson, 'Koloniale Politiek,' and De Louter, 'Staats-en Administratief Recht'; on Italian, Brunialti, 'Le Colonie degli Italiani.'

Mr. Morris's book will undoubtedly be used, as it is already, in connection with the new college and university courses on colonial policy; but if, with such use in view, he would select the chapters on Portuguese, Spanish, Dutch, French, Italian, German, Russian, and English colonization, outside of the old thirteen colonies, subject them to a careful revision with the assistance of a trained scholar in that field of knowledge, and add a less extensive but more carefully selected bibliography, he would put the college teachers under a great obligation to him and supply a text-book inviting and deserving wide use.

The Life of Edward FitzGerald. By John Glyde. Chicago and New York: Herbert S. Stone & Co. Pp. xvi, 395. 1900.

Mr. Glyde's Life must be welcomed; it is not a masterly work, and but little more than a compilation, but is well-intentioned, and the subject was perhaps difficult. FitzGerald had no Boswell, and could not have tolerated one. He was not given to self-disclosures, and those who saw most of

him seldom made notes of his words and ways. His life was eminently uneventful, apparently barren of matter for the biographer; he was in some sense a bundle of contradictions, and not to be easily classified. A man of good birth and fortune, who despised or hated the usual appendages of these, with nominally no one but himself to care for, yet living in dust and discomfort, and promiscuously sacrificing himself for others; owning lands and a tolerable house, while lodging for years over a shop; apparently morose, often unapproachable, sometimes wantonly discourteous, yet the soul of generosity, abounding in private charities and kindnesses, doing good literally by stealth; solitary by choice, yet loving and needing the company of friends; married, without a wife's society or affection; childless, but a lover of children; a scholar, content with a meagre library of a thousand volumes; an agnostic, whose closest friends were clergymen; proud, but doubtful of his powers, his modesty receiving "a rude shock" when Spain awarded him the Calderon medal for his translations from that dramatist—as this halting figure is sketched in Mr. Glyde's pages, we do not easily connect it with the splendid fabric which he reared from Omar's quarry. The original consists of detached stanzas; he culled, arranged, and improved, till an ordered argument, the continuous presentment of a soul-episode, is before us. His personal vices were indolence and indecision; there is no trace of these in his bold arraignment of earth and heaven. It is strange that his inward fires should ever have found vent; that so aimless, slouching, drifting a life should bring forth such brilliant, positive, passionate verses.

After the 'Rubáiyát,' it seems a sacrilege to dwell on prosaic incidents of its author's life; to read of the young parish ladies who asked a shilling for charity, and were told "to go home and mend their stockings"; or of the unhappy man who, being invited to dinner, drove over from Ipswich, was refused admittance, and next day received a note from the poet: "I saw you when you called, but I was not fit for company, and felt I could not be bothered." Yet eccentricities of conduct and opinion were part and parcel of the man. Tennyson and Thackeray were two of his oldest and dearest friends, but he disapproved of their later works. Crabbe, a talent far removed from his own, was his chief poet, his dear and reverend master. His favorite novelists were Scott, Dickens, and Trollope, a strange assortment. The present Lord Tennyson, who with the Laureate visited "Old Fitz" in 1876, thus describes his mental isolation:

"The old man never got off his own platform to look at the work of modern authors. He had always wanted men like Thackeray and my father to go along with his crotchets, which were many. He had not been carried away by their genius out of himself and out of his own Cambridge critical groove, and had not, like them, grown with the times."

Browning he abhorred, and probably never met. By a queer inconsistency, worse than Byron's regard for Pope, this writer of the most intensely modern of all poems could not endure modernness in others. He had "shut up his mind" on some sides, and his life was shut in, so to speak—partly by fault of nature, largely for want of a plan. His early dislike of society and con-

tempt for shams thrust him to one side; he could not be "in the swim." Poverty might have enriched him; but he had no outward incentive to industry, and no inward stirring of ambition. His fine face, preserved in the familiar portrait, bears the stamp of aloofness, of detachment from either earthly or heavenly interests, ties, and hopes.

The great mistake and misfortune of his life was his marriage to Lucy Barton in 1856, when both were nearing fifty. She had brains, culture, and character. She was older than he, and they had known each other well, if not intimately, for many years. There was no sign of sentiment in the affair, and no call on his self-sacrificing chivalry, for she was comfortably settled with the Gurneys of Norwich. Why they united, nobody knew; and they very soon separated. The facts were widely misunderstood and seriously misrepresented, to FitzGerald's injury; the only fault was in not seeing that they were wholly unsuited to each other, if fitted for matrimony at all. He provided handsomely for her, of course; had there been need, he would have given her nine-tenths of his income, though he asked nothing of her, and had neither expectation nor desire to see her again.

Such was the "old Fitz" whom two of the greatest and best men of his day, and many of lesser note, loved through all changes of time and circumstance. So far as heard from, beyond momentary annoyance at his bluntness or thoughtlessness, no man and no woman was ever the worse for him, while many were the better. He was careless and inefficient, perhaps; he had no gift for the conduct of life; but he was a man, made of no base earth, with a man's hatred for meanness and lies. Genius apart, he stands a sad and lonely figure, pathetic as years and infirmities increased, but uncomplaining and unafraid, though comforted by no knowledge that for his one great legacy men would not let his memory die. His end was happy, being sudden and painless, so that "he troubled no one," nor was troubled with deathbed conventionalities.

Mr. Glyde is to be blamed for a most inadequate index; not further, having done what he could. An abler hand might have painted his subject more vividly, and of such there is no lack among those who honor FitzGerald; but they have shrunk from the task; and it would have been an injustice to the dead and the living if we had no honest presentment, in his habit as he lived, of the second Omar.

History of the Archaeological Society of Athens. [Ἱστορία τῆς Ἀρχαιολογικῆς Ἑταιρείας.] 1900.

This recently published sketch has been compiled by Kabbadias, who has been the society's Secretary since 1895, and the efficient Ephor-General of Antiquities since 1885, and who has conducted in person the most important undertakings of the Society, viz., the excavations at Epidaurus since 1881 and those on the Athenian Acropolis. The life of the Society is divided into three eras—from its founding in 1837 to its cessation from active work in 1855, from its resuscitation in 1858 to the revision of its constitution in 1894, and from January, 1895, to the close of the century. As in some other organizations, the office of Secretary has proved more permanent and important than

that of President. The Society has had but four Secretaries since its foundation more than sixty years ago, and the names of A. R. Rangabé, Pittákis, Kumanudes, and Kabbadias, are familiar to all classical archaeologists and epigraphists. The government of King Otho had been established but four years in Athens when the Archaeological Society was founded there, with a view to the discovery and restoration of antiquities. The Greek Government and people were poor and in debt; the country had been sadly devastated during the long war for independence, which was just over. Roads were more needed than museums. Those who felt an intelligent interest in the monuments of antiquity were few, and the "science of the spade" was as yet in its cradle. No one can wonder that the income of the Society was small during its first stage of existence. The total receipts from 1837 to the close of 1855 were about 64,000 drachmæ (roughly equivalent to \$10,000), about one-third being from ordinary dues. Nearly two-thirds of the expenditures were for excavations and other work on the monuments; about one-third went for the support of publications. Nearly one-third of the moderate sum received was reserved as a permanent fund, including a house and some bank stock. An effort was made to float a lottery for a house which was given to the Society, but, after a number of tickets had been sold, the donor protested that he had given the house not for sale, but for rent. Fortunately for the Society, not all purchasers of tickets demanded the return of their money, and its small fund was slightly increased.

In the second period of its existence, from 1853 to 1894, the Society enjoyed a larger income. In 1869 it received from a committee of friends of archaeology 150,000 drachmæ as a permanent fund. At times, also, the Government of Greece contributed 4,000 or 5,000 drachmæ a year towards its work, and in 1874 granted to it the privilege of conducting an annual lottery, which in 1887 was made exclusive for the kingdom. This concession reminds us of the time when the Legislature of the State of Connecticut, free from all spirit of jealous rivalry, authorized a lottery for the benefit of the College of New Jersey at Princeton. The receipts from its lottery now constitute more than nine-tenths of the income of the Society. The profits are large. Tickets are issued for 450,000 drachmæ. One-third, or 150,000 drachmæ, is returned in prizes, about one-ninth seems to be needed for expenses, and thus in favorable years a profit remains of 250,000 drachmæ, or about \$40,000—a limit which is not often reached. This sum is worth more than twice the amount in America. The total receipts of the Society in its second period amounted to about \$360,000. Its most important works were the excavations of the Theatre of Dionysus at Athens, at a cost of about \$5,000; in the Ceramicus (1860-90), at a cost of \$22,000; of the Asclepieum (1876-98), on the slope of the Acropolis, and of the Acropolis itself (1882-88), each at a cost of less than \$20,000; of the Sanctuary at Epidaurus (1881 ff.), for a little more than \$10,000; at Eleusis (1882-94), for about \$23,000; and at Mycenæ (1886-93), for about \$8,000. Seventy-five thousand drachmæ, or about \$12,000, was devoted to the support of the Society's organ, the *Ephemeris Archaeologiké*, which

now ranks with the best archaeological periodicals of the world.

The Society has performed an important part, also, in the formation of collections of antiquities, the establishment of museums, and the protection and preservation of the monuments of antiquity which have been uncovered. The necessity of this care has been learned only after bitter experience. Far too many enterprises of excavation have resulted only in gratifying a little curiosity, and the exposure of remains of antiquity to the destructive influences of the elements and the wantonness of ignorant neighbors. The great architectural remains of Greece, too, need care if they are not to fall into a still more ruinous condition. For the most part the Greek public servants for the care of antiquities have been appointed by the Government on the nomination of the Society, and have been an object-lesson in civil-service reform which has been of real value to the kingdom. Thirty years ago the civil service of Greece was even worse than that of the United States. The average life of a ministry lasted hardly more than a year, and, with the ministry, not only postmasters but even school-teachers were changed. But, for the care of antiquities, trained and experienced men were particularly needed, and their positions were made permanent. Thus Pittákis was Ephor-General of Antiquities for a long series of years, and Kabbadias has been in the same office since 1885.

A wider scope to the work of the Society, with a stricter limitation to scientific principles, was provided by its new constitution, which has been in force since 1895. At first the Society aimed only to discover and restore antiquities; in its next period, it encouraged scientific investigation, and now it gives a part of its means and energies to the publication and dissemination of archaeological knowledge. Thus, in addition to its publication of the *Ephemeris*, it has published the first volume of a catalogue of the very important Epigraphical Museum at Athens, and a volume by Kabbadias on the Sanctuary at Epidaurus; and it plans another, for wide distribution in the kingdom, on the monuments of Greece. Since 1895, its most important excavations have been at Thermon, the ancient capital of the Aetolian League, where painted terracotta metopes and other objects have been found, remains of what is apparently the oldest of all Greek temples yet discovered; and on Sunium's "marbled steep," "Colonna's cliff," where the well-known columns which gave the modern name to the promontory are found to be of a temple of Poseidon, not of Athena, while the smaller temple of Athena lay a hundred yards away. The Society's extensive collections of antiquities have been given to the Greek National Museum. A library of archaeology has been formed. A building for the use of the Society has been erected on University Street. The Parthenon, the most beautiful of all architectural remains of antiquity, has been repaired after the serious injury caused by the earthquakes of 1894-95, at a cost up to the close of 1899 of more than the Society has spent on any of its excavations. Important work has been done in strengthening one corner of the ancient wall of the Acropolis, the walls of the citadel of Mycenæ, the epistyle of the temple of Olympian Zeus, the mediæval mosaics of the monastery at Daphne, and in the liberation of ancient sites from offensive remind-

ers of modern work. Thus, the Society has filled the great gap left by the excavations of a few years ago in the mound erected over those who fell in the battle of Marathon, and the unseemly piles of rubbish which were the results of other excavations have been removed. The Society has made five Americans its honorary members, representing the universities of Harvard, Yale, and Johns Hopkins, and the American School at Athens.

Where Black Rules White. A Journey across and about Haiti. By Hesketh Pritchard. Charles Scribner's Sons. 1900. 8vo, pp. 288; 15 half-tone plates.

The tragedies of Haiti have been so numerous and degrading that the public ear has become dulled to the narration of them. Within the brief span compassed by our own existence as an independent people, Haitian affairs have undergone convulsions, revolutions, massacre, and anarchy, any detailed instance of which would suffice for the entire history of any ordinary country. The original uprising of the blacks, stirred to revolt by the avarice and licentiousness of their French masters, the ascendancy of Toussaint, the freeing of the slaves by the decree of the French National Assembly, Bonaparte's subsequent attempt to restore them to their former masters, the destruction of Leclerc's army of 25,000 Napoleonic veterans by fever, the treacherous abduction of Toussaint and his immolation in France, the savage revenge awakened by the latter act, and the subsequent cruelties of Dessalines, including the massacre in a single night of the remaining Frenchmen, in 1803, followed by nearly a hundred years of internecine revolutions, massacres, burnings, assassinations, and other cruelties, have been partially related by many writers. Fortunately for mankind, hundreds of incidents have passed unnoticed. The natural outcome of such conditions is Haiti of to-day—a beautiful country, capable of great agricultural and industrial production, but ruined by the capricious rivalry of African chieftains in Parisian dress.

Owing to the dominating evidence of the serious side of Haitian history, which everywhere forces itself upon the traveller, it is difficult for one to write a book upon Haiti without subordinating his descriptions of life, scenery, and customs to historic retrospect. In the above volume Mr. Pritchard seems to have succeeded to an admirable degree in giving a description of Haiti of to-day—the beautiful, the picturesque, the comical, the superstitious, and the filthy. He tells us of the dilapidated towns and cities, highway travel along the marvellous streams and across the great mountain ranges. The customs, dress, and occupations of Haitian life are so graphically presented that the present reviewer, who has just returned from the republic, feels that Mr. Pritchard has left nothing to be said concerning the topics treated in this book. The descriptions of the farcical Haitian army, with its thousands of generals, the repulsive Voodoo worship and sacrifice, the police, prisons, and hospitals, are vivid and entertaining. Picturesque Cape Haitien, which our author appropriately terms a "living city within a dead one," the Citadel of La Ferrière, a structure which vies with the pyramids of Egypt as a monument to the wasteful expenditure of human life and labor, are described in terms sometimes poetical, and

far more pleasing than the rather poor half-tones which are freely distributed throughout the volume.

The chapters upon "The Justice and the Status of the White," "The Haitian People as I Knew Them," "Haiti, the Puff-ball," "Can the Negro Rule Himself?" are fair presentations of the political and social conditions. Mr. Pritchard concludes that the Haitian Government, as a representative of negro opportunity, has not given any convincing proof of the capability of the race for self-government. "The Haitian has never for six consecutive months governed himself in any accepted sense of the word to-day, and as matters stand he cannot rule himself."

It may be truly said that the reader of this book, under the influence of its rather charming literary presentation, will have exactly the impression of the Government and its people which invariably strikes the white traveller in Haiti. There are two sides to Haiti, however. Spencer St. John, in his "Black Republic," has presented the dark side with a directness that causes the reader to shudder. Though we have never found in his pages a statement which we could disprove, we have nevertheless been unable to accept the complete indictment of the Haitians which it presents. The progress of a people from savagery to civilization is not a straight line, but a series of oscillations. Neither St. John, Pritchard, nor other writers on Haiti give the people sufficient credit for what they have done and are doing. They seem to forget that the blacks in Haiti under the French régime were almost as primitive in their savagery as the native Africans which many of them were. They also forget that they are not retrograding towards the ceremonials and customs of their ancestors, but that the Voodoo rites are merely a survival of those customs; and that French colonial life in Haiti, as in Louisiana and Martinique a century ago and Guadeloupe to-day, presented no examples of high thinking or high living tending to eliminate the natural African animism. The process of civilization is one in which the aborigine, like the student of sculpture, must have a model, and the Haitian atelier so far has produced only a figure of crudest African clay veiled in flimsy French drapery. Mr. Pritchard judiciously omits any comparison of the blacks of Haiti with those of the adjacent British colonies, and neglects to note that the latter are gradually drifting towards a country where the superstitions are no greater, and the conditions of life, so far as concern the laborer—food, pay, and leisure—are infinitely better.

The book has some imperfections which will be apparent. There are many unreliable sayings, repeated without quotation marks, which may be said to have reached venerable age. The usual sport is made of the ducal names of Limonade and Marmalade, under the impression that they were derived from the popular drink and worldwide jam, instead of from two of the old French districts of Haiti which constituted the ducal realms of the Haitian nobility. Incidentally, it may be remarked that these ducal titles were given by King Christophe, and not by the Emperor Soulouque, as alleged.

The Diplomatic Relations of the United States and Spanish America. By John H.

Latané, Ph.D. Baltimore: The Johns Hopkins Press. 1900. Pp. 294.

About a year and a half ago we reviewed with commendation a volume of lectures delivered by Dr. James M. Callahan at Johns Hopkins University, on the Albert Shaw foundation, and published under the title of "Cuba and International Relations." Professor Latané's book is a second product of the same lectureship. There is marked contrast between the two works, however. Dr. Callahan's book, a substantial octavo of 500 pages, was devoted to the history of Cuba, mainly in its diplomatic relations with the United States. The work of Professor Latané, with less than half the matter contained in its predecessor, apparently seeks to cover the whole field of diplomatic relations between this country and the Spanish-American States. The result is a summary narrative, based, so far as indications go, upon English and American authorities, and, while agreeably written, not a large contribution to the subject.

The titles of the chapters indicate pretty well the scope of Professor Latané's inquiry. An introductory account of the revolt of the Spanish-American colonies is followed by a chapter on the part played by the United States and England in launching the new republics. A long chapter on the diplomacy of the United States in regard to Cuba gives a good summary of events, though without mention of the fuller treatment to be found in Dr. Callahan's work. The chapters on the proposed Central American canal and French intervention in Mexico are, on the whole, the most valuable in the book; the latter, particularly, dealing with a phase of the general subject not, of late, much discussed. A final chapter on the present status of the Monroe Doctrine affords opportunity for some sensible reflections on the value and stability of that article of faith.

Professor Latané's book is so pleasantly written, and compresses so much information into convenient bounds, that it deserves a wide reading among those who have no time to acquaint themselves with more elaborate works. Its positive contributions, however, whether explanatory or critical, are, as we have said, not many. Most noticeable, perhaps, are the author's strictures on Secretaries Fish, Blaine, and Frelinghuysen for their conduct of negotiations during their respective terms as heads of the Department of State. When, in December, 1875, the House of Representatives called for the correspondence which had passed in connection with Fish's letter of November 5, intimating a disposition to intervene in Cuba, copies of which letter had also been communicated to the American Ministers at other European capitals, Fish transmitted the note, "together with a few carefully chosen extracts from the correspondence between himself and Mr. Cushing; but nothing was given that might indicate that the United States had appealed to the Powers of Europe to countenance intervention." Moved, however, by the rumors to which the unofficial publication of the substance of Fish's letter, in the European and American press, had given rise, the House on the next day called for all the correspondence relating to Cuba. Fish replied that "no correspondence has taken place during the past year with any European Government, other than Spain, in regard to the island of Cuba," but that the note of November 5 had been orally commu-

nicated to several European Governments by reading the same." This, says Professor Latané,

"was putting a very strict and a very unusual construction upon the term 'correspondence,' to say the least. The dispatches, notes, and telegrams that pass between a government and its representatives abroad are the only recognized means of communicating with foreign Powers, and are always spoken of as the correspondence with those Powers. The whole affair reveals a curious lack of candor and of courage on the part of Mr. Fish. He was trying to shield either the Administration or himself, and did not wish the American public to know that he had reversed the time-honored policy of the State Department by appealing to the Powers of Europe to intervene in what had been uniformly treated, from the days of John Quincy Adams and Henry Clay, as a purely American question" (pp. 171, 172).

It is to be noticed that Dr. Callahan, in discussing the incident, passes no criticism on Secretary Fish. The full correspondence on the subject was not published until 1896, when it was transmitted to the Senate by President Cleveland.

Secretary Blaine's part in the discussion of an Isthmian canal was not very creditable to him or to this country. In reviewing, in his dispatch of November 19, 1881, the debates over the Clayton-Bulwer treaty, and attempting to show the unsatisfactoriness of the treaty to the United States, he failed, says Professor Latané, "to make mention of the settlement of 1860, and the declaration of President Buchanan that the United States was satisfied with that adjustment" (p. 208). Lord Granville's two dispatches in reply to Blaine were answered by Secretary Frelinghuysen, Blaine's official successor. On May 8, 1882, in a long communication, after arguing at length to show that the treaty "was a special contract for the accomplishment of a specific object, which had never been achieved, and was no longer binding," Frelinghuysen committed himself to the interesting proposition that "the doctrine of non-intervention by European Powers in American affairs arose from complications in South America, and was announced by Mr. Monroe on the suggestion of the official representative of Great Britain" (p. 209). As to the merits of the case, Professor Latané curtly remarks:

"It must be admitted that the arguments presented by Mr. Blaine and Mr. Frelinghuysen in support of their policy were disingenuous and flimsy. It may be safely said that no state papers have ever emanated from our Government on so serious a question equally lacking in logical consistency and moral force" (p. 211).

It may be added that Professor Latané declares himself in favor of a canal whose neutralization (not "neutrality," as Blaine ignorantly insisted) shall be secured by international agreement.

The Poems of Leopardi, Done into English.

By J. M. Morrison, M.A. London: Gay & Bird. 1900.

Lovers of Italian literature have long felt that a greater knowledge, among English readers, of the writings of Giacomo Leopardi was a consummation devoutly to be wished. In spite of his ill-health and pessimism Leopardi was a very engaging personality, and, by reason of the method of his art, he was one of the world's great typical lyric poets. In him the sadness characteristic of the lyric mood was reinforced by a very living sense of the woes of the oppressed Italy

of his day, by the melancholy of the scholar who has learned the transience of greatness, and by an actual physical malady within him—a kind of slowly cumulative atrophy of sensation which makes the current secular malady of his time seem slight and unreal. But morbid material was never more perfectly sublimated, or siderealized, by art. His dominant faculty was the æsthetic sense; yet he was also the first Italian philologist of his day, and so great were his attainments in philosophy that, at the age of twenty-five, the chair of Greek philosophy in the University of Berlin was offered to him. But his linguistic and philosophical studies merely served to give distinction to his style; they never made it bookish. He wrote as perfectly light and flexible prose as is to be found in any modern tongue, and the chief characteristics of his verse, despite its subtle involutions of mood, are impeccability and melody. A great part of his peculiar charm lay in the precise and classic expression of troubled romantic moods; and this was made possible by the singular capabilities of the Italian speech. His *Annotazioni Filologiche*, appended to some of his own poems, show how diligently he had studied the masters of his speech, and how easily he controlled its rich resources. He was especially skilful in availing himself of the close affinity between Latin and Italian, often taking over, almost unchanged, phrases from Horace and other Roman poets, with an admirably effective suggestion. Furthermore, no poet ever wrote Italian more musically. His poetry is truly

"Un canto che s'udia per li sentieri
Lontanando morire a poco a poco."

It is hard for one who has cared for Leopardi in his vernacular to know just what to make of such a well-meaning but hopelessly pedestrian version as this of Mr. Morrison. The somewhat bald biographical and critical "Translator's Preface" arouses little enthusiasm. In view of the copious collection of Leopardiana, full of significant detail and critical insight, which has grown up in Italy within the last few years, a short essay towards a summary account and appreciation would have been a useful service. Instead of this, there is in the preface no fact nor opinion which is not to be found in the article upon Leopardi in the last edition of the 'Encyclopædia Britannica.' This, however, would be a matter too slight to deserve mention were it not that this preface also fails to inspire absolute confidence. In adapting Mr. Garnett's accurate and concisely phrased article, Mr. Morrison makes at least one actual mistake in transcription. He says (p. iv.): "In 1825 Leopardi left Recanati a second time for Bologna and Milan, having been engaged by a publishing-house of the latter city to edit Cicero and Plutarch for them." No one, of course, can now be in a position to state positively that Leopardi never agreed to edit Plutarch; but it is a well-known fact, as Mr. Morrison's authority, the 'Britannica,' affirms quite correctly, that the authors undertaken by Leopardi in 1825 were Cicero and Petrarch. Indeed, his close and pregnant commentary upon the latter is still helpful to the Petrarchian specialist. It may be, however, that this error is to be laid to the doors of printer and proof-reader. Such slips as *vies* for *viros* (p. 107), and others hereafter to be noted, lend some color to this more charitable interpretation.

Further along in his prefatory remarks, having mentioned that the *Canzi* have been effectively translated into German, Mr. Morrison says "they have been practically ignored in England"; and then he adds: "It seemed to me strange that England should be left behind in an honest attempt at least to interpret the great Italian classic of the nineteenth century to a wider public than those who can approach him in the original." Can Mr. Morrison, who must mean English and not England, be unacquainted with the excellent renderings of Leopardi which already exist? Many of the odes and lyrics have been very satisfactorily translated by the late T. W. Parsons, and by Mr. Howells; and in 1887 the Putnams published a complete version by the late Frederick Townsend, which was much acclaimed by the reviews, and is, at many points, superior to Mr. Morrison's own. At any rate, it is almost inconceivable that he should have been ignorant of the existence of that painstaking and useful version by Mr. F. H. Cliffe, published in London in 1893.

But a poetical translator has a right to be judged on the merits of his actual performance rather than by his introduction, and it is with Mr. Morrison's success in translated verse that we are now especially concerned. In adopting for his version the fluid, irregularly rhymed metrical form of the original, he has shown sound literary taste. He has studied his author's meaning diligently, and has been, as a whole, fairly successful in presenting Leopardi's sometimes very intricate concatenation of ideas. Therein his work will be useful to the student of the philosophic aspects of the poet; and, by its close, line-for-line adjustment, his translation should prove a blessing to the young student of Italian. But in avoiding both suggestive paraphrase and "servile" fidelity, we are inclined to think that most readers of taste will decide that Mr. Morrison has fallen between two stools. He makes a few of the odes move with commendable vigor, but more often his line-for-line method fills his verse too full of consonants, and involves him in awkward syntactical tangles. His version, though closer, perhaps, to Leopardi's general meaning, fails to suggest the Leopardian cadence even so well as Townsend's. Moreover, in endeavoring to constrain Leopardi's thought into the English analogue of his metre, without the use of paraphrase, he sometimes employs somewhat disconcerting contractions. "Thou'st" (p. 112) for thou hast, "in's" (p. 48) for in his, "when's" (p. 49) for when is, "of's" (p. 25) for of his, and "to'ta" (p. 63) for to its, have some authority in usage, but strike one unpleasantly in the rendering of such an easy master of language as Leopardi.

On the other hand, in eschewing, likewise, "servility" of translation, Mr. Morrison allows to escape many nice felicities of intention which might easily have been preserved. Thus, *aiuole* is baldly translated "grass" (p. 82), where the proper meaning, "bird net," lends a touch of picturesque realism very essential to the evening scene which the poet is compelling one of his own twilight moods to express. Sometimes Mr. Morrison errs by an unhappy specialization of meaning, as, for example, where *fredda mano* is infelicitously rendered "clammy hand" (p. 60), or *cara beltà* is lamely turned to "dear sweet," or a maid, *lieta e pensosa*,

is termed "coily gay" (p. 79), something a little different.

Leopardi illustrates exceptionally that ideal lyrical unity in which the poet, contemplating a fair landscape, identifies it with himself until the objective world comes to seem "sad and strange," and is spiritualized so, under one's very eyes. By an obvious mistranslation Mr. Morrison loses this nice and subtle effect in at least two poems. At pages 50 and 54 he translates *questo* by "that" instead of "this," where, in each case, the demonstrative refers to the poet's actual position in the scene he describes; thus the translator makes the lyric seem an act of recollection, rather than the spontaneous and unpremeditated outpouring of a poetic mood which the original was artfully designed to represent. Perhaps one other instance is all that need be cited to show the slight but annoying shortcomings of this book. On page 82 "along the edges" is offered as the translation of *appo le siepi*. Inasmuch as the context strongly demands the strict meaning, "hedges," this is presumably another misprint; unless, indeed, it be an exact, phonetic reproduction from Mr. Morrison's dictation. But in that case "edges" would have been preferable.

In face of all this, we admit the usefulness of Mr. Morrison's work to certain special classes of readers, and are grateful accordingly.

Canada under British Rule. By Sir John G. Bourinot. Macmillan. 1901.

Recent Canadian history is now given a place in that valuable set, the Cambridge Historical Series. The dates chosen, 1760-1900, are completely inclusive, and there is besides an introductory chapter on the general characteristics of the French régime. The work as a whole is a very useful narrative, though the author is less good at original observations than when following the sequence of events. For example, in the following passage (pp. 280-281), one meets with a tone of provincialism which is not uncommon in Canada, and a disposition to cherish a sense of superior virtue when contemplating the political iniquities of the United States:

"Of course, in the methods of party government we can see in Canada at times an attempt to follow the example of the United States, and to introduce the party machine with its professional politicians and all those influences that have degraded politics since the days of Jackson and Van Buren. Happily, so far, the people of Canada have shown themselves fully capable of removing those blots that show themselves from time to time on the body politic. Justice has soon seized those men who have betrayed their trust in the administration of public affairs."

Sir John Bourinot proceeds very properly to praise the excellence of the Canadian judicial system, but if he thinks that "the people of Canada have shown themselves fully capable of removing those blots that show themselves from time to time on the body politic," he must keep his eyes tightly shut whenever there is an election. However, the most serious fault which we find with this book springs from the inadequacy of what it says concerning the Quebec Act, a measure hardly equalled for importance by any in the Constitutional history of Canada, and one which should suggest full criticism, as it still affects the country most profoundly. It

is here taken up, discussed, and dismissed in four pages, which will give the reader at a distance a quite imperfect idea of the issue at stake. The statement is indeed made (p. 45) that the Quebec Act "has always been considered the charter of the special privileges which the French Canadians have enjoyed ever since"; but no one could gather therefrom how the policy of the Act was censured in Lord Durham's Report, how it has been condemned by Goldwin Smith, and how the careful examination undertaken by Dr. Coffin shows that the measure was a prodigious blunder. Sir John Bourinot commits himself to no view besides saying that the home Government "had the advantage of the wise experience of Sir Guy Carleton"; but by this single phrase he implies that the action of the measure has been beneficent. On the contrary, Lord Durham's Report says: "Had the sounder policy of making the province English in all its institutions been adopted from the first and steadily persevered in, the French would probably have been speedily outnumbered, and the beneficial operation of the free institutions of England would never have been impeded by the animosities of origin." We do not blame Sir John Bourinot for avoiding a controversy on the subject, but he should have indicated more clearly the bearings and results of this all-important Act. While we have expressed a frank opinion upon the foregoing points, we would not for a moment deny that the book, considered altogether, is a commendable and well-wrought sketch.

The Jew in London. By C. Russell and H. S. Lewis. Thomas Y. Crowell & Co. 1901.

Some years ago the large immigration of foreign Jews into England, due to the outbreak of Russian anti-Semitism in 1881, attracted much attention and even apprehension. It was asserted that such an influx must tend to degrade the condition of the working classes, and some writers declared that England should adopt the policy of the Chinese exclusion acts of the United States. No doubt the invaders were dirty and destitute, having been degraded morally and physically by centuries of persecution; and had it been practicable to legislate for their exclusion, Parliament might have been induced to act. The objections to a policy of exclusion were, however, insuperable, and the agitation presently subsided. The authors of this book have now undertaken to ascertain what the results of this immigration really are. They have examined the condition of the immigrants and that of the classes with whom they came into competition; and they have particularly inquired into the probability of the London Jews becoming a permanent alien community. A brief preface is contributed by Mr. James Bryce, in which he dwells on the conflict between orthodox Judaism and the modern neurological tendencies, and points out that the permanency of Jewish nationality depends on the permanency of the Jewish religion.

While we are not called on to notice particularly the local conditions under which the London Jews exist, we cannot fail to observe that the situation in the city of New York so closely resembles that in the older metropolis as to make these conditions instructive to American students of similar problems. An elaborate map shows where, and to what extent, the Jewish popula-

tion is concentrated; where it has expelled other races, and where other races have resisted its entrance. In general, it may be said that if the Jews begin to inhabit a certain district, they will expel other races. A Ghetto is thus created, not by law, but by race prejudice. At the same time, many Jews are becoming denationalized, and, dropping their distinctive characteristics, are merged in the general population. The dispersive tendency, however, has hitherto had comparatively little effect. As the Jewish population in London is estimated at 110,000, of whom 60,000 are of foreign birth, little progress in assimilation could be expected.

In spite of their degradation, the foreign Jews are in some respects more desirable citizens than those whom they have displaced. They are not given to drunkenness, nor to crimes of violence, and the districts which they occupy become quiet and orderly. They overcrowd their houses, but this is because they have been used to overcrowding, and because there have not been houses enough for the immigrants. As their wealth increases, they expend it in better accommodations, if they can find them. And their wealth does increase at such a rate as to dispel the fear that they will add to the burden of pauperism. Their own people have relieved their pressing wants, and their industry and intelligence have insured their future welfare. The apprehension that wages would be lowered by their influx has not been justified. The immigrants at first take whatever wages they can get; but the competition of employers soon gives them the market rate. They have revolutionized the tailoring trade, and clothing of low grade can no longer be profitably made by handwork; but as the revolution has been brought about by the use of machinery, ordinary clothing is cheaper than before, and, therefore, more largely consumed. Certain kinds of goods which were formerly imported are now made in London, so that, in a sense, the immigrants have brought their industries with them. No doubt there has been some suffering among displaced laborers; but, as Mr. Bryce says, one can dwell with unmixed satisfaction upon the absence of any recrudescence of mediæval intolerance, under circumstances which might well occasion it.

Mr. Russell inclines to the opinion that the Jews will gradually give up their religion and become Anglicized; a process not without demoralization, but which he thinks necessary if they are to be English citizens. Mr. Lewis, a highly educated Jew, who has lived for many years in Toynbee Hall, vigorously opposes this opinion. He contends that the Jewish race, as a separate entity, has a future, and that the evidence justifies the belief that it will continue to be able to resist assimilation. His argument is powerful and eloquent; we had almost said, convincing. No one can despise the religion of the Jews, and their ritual is interesting and in many respects beautiful. It is hardly possible to deny that among no people has the institution of the family been more carefully guarded; and the people that best guards that institution best deserves to endure. As to the notion that the Jews must give up their nationality if they are to be English citizens, Mr. Lewis dismisses it as absurd. It would be difficult to conceive circumstances under which the two obligations could conflict; much more difficult than in

the case of Roman Catholics. "For practical men," Mr. Lewis says, "it is enough that our adopted country, to which we owe so great a debt of gratitude, does not require us to be worse Jews in order that we may be better Englishmen." Nevertheless he hopes much from the "Zionist" movement, believing that the genius of the Jewish race will be best developed on Jewish soil, and that the Holy Land may at least be the centre of Jewish life.

The Hardy Man Afloat and Ashore. By the Rev. G. Goodenough, R.N. Illustrated. Boston: Small, Maynard & Co.

Nothing reveals more clearly the disappearance of the picturesque in the man-of-war's man than Mr. Goodenough's narrative of the training and habits of the blue-jacket of the British navy of to-day. He is no longer the seaman pure and simple, learned in the handling of sails, alert to avail of every slant of wind, and keen to avert the perils that formerly encompassed him day and night. In the powerful, machine-driven ships in which he is now housed, winds and waves are mere innocuous incidents. He is no longer the subject of thrilling yarns of storm and adventure. Of seamanship he acquires only enough to box the compass, heave the lead, make a simple splice, tie a half-dozen knots, or pull an oar in squadron races. All other functions are performed for him by automatic machinery, which he supervises and directs. Electricity, compressed air, and steam are the servants of his will. Incessant drill and attention to mechanical details are his lot; or, as he puts it, when asked by a landsman what he has to do, "we do what we please until we are told to do something else, and then we do that pretty quick."

The British navy is largely recruited from apprentices, of whom there are several sources of supply. Greenwich Hospital School is one, where boys from eleven to fourteen years of age, the sons of warrant officers, and men of the Royal Navy, and of non-commissioned officers, and men of the Royal Marines, receive preliminary nautical schooling. When they arrive at their fifteenth year they are drafted to the various training-ships. Then, again, many of the lads trained in the several men-of-war allotted to the merchant marine for that purpose enlist in the navy. According to Mr. Goodenough, there is no difficulty in getting recruits for the service. There are more boys ready to join than can be taken on at any time. These are youngsters from sixteen to eighteen years of age, who have received no preliminary nautical training. They are required to sign an agreement to serve for twelve years. Mr. Goodenough gives a very complete account of the life of these apprentices, of the fairness and justness with which they are treated, and of the encouragement they receive until they reach the rank of warrant officers, the highest grade to which they can attain.

Of the changes which have come to the new school of British men-of-war's men none is more striking than the altered character of the songs sung by them. Mr. Goodenough says that the days of the old "forebitter," the forecastle ditty of the navy of Marryat's time, are over. The modern British naval blue-jacket prefers to borrow his songs from the music-hall. Moreover, he appears to delight in dismally sentimental

subjects, such as "A Flower from My Angel Mother's Grave," "See that My Grave Is Kept Green," etc., in vivid contrast to the old songs like "In Cawsand Bay Lying," "The Fighting Téméraire," etc. Moreover, the British blue-jacket of to-day appears to cultivate considerable religious sentiment. Not so very long ago the "holy Communion" was on board naval ships somewhat covertly administered. Now, according to Chaplain Goodenough, it is an established function, openly celebrated. When it was first proposed, an old Admiral in command of a fleet was approached on the subject. "What's all this?" he shouted; "I have been fifty years in the service, and I never heard of holy Communion on board ship before." It is the same with the amusements of men-of-war's men on shore. As an old naval man puts it: "Whatever would old Shiver-the-Mizzen say if he could come back from Fiddler's Green and see blue-jackets careering along the road on pneumatic-tired bicycles? Why, he'd throw a fit!" It must not be surmised from this that the modern British man-of-war's man is degenerate or has lost his old attributes of courage, self-reliance, or "handiness." The performances of the naval brigade in the South African war refute this assumption.

Chaplain Goodenough takes up every phase of the blue-jacket's life and duties on board a ship-of-war, on the battle-ship, the troop-ship, the training-ship, and the torpedo-boat; at shore stations, and when on leave. He tells of his failings and shortcomings, as well as of his better qualities; of the well-behaved and of the vicious, and of the pitfalls that beset the apprentice. He gives, in the chapter devoted to the "sick-list," many instances of the sympathy and spirit of comradeship existing among shipmates. What is the more to be admired in the chaplain is his frank admission that he could not talk religion to a sick man, because the victim was helpless and could not get up and walk away if he did not care for the subject. "So many people," he says, "are eager to exercise their powers of religious talk upon the seaman and the marine, that the chaplain's talk is liable to be classed by those long-suffering individuals as among the religious trials to which their state of life exposes them."

Chaplain Goodenough's book may be cordially praised as an interesting and complete exposition of sailor-life on a modern British ship-of-war. Our American methods are somewhat different, inasmuch as in our service the individuality of the "man behind the gun" is allowed greater expansion. Initiative in him is encouraged to the point where it does not conflict with the discipline necessary to the control of a large number of men confined within narrow limits. An American blue-jacket is far less of an automaton than is his British prototype. Of the advantage of the two systems one over the other, the actual test of conflict can alone determine. A naval battle between two equally matched battle-ships, American and English, would in the end depend, probably, more upon a chance shot than upon any marked superiority of the combatants on either side.

BOOKS OF THE WEEK.

Alger, jr., Horatio, and Winfield, A. M. Out for Business. The Mershon Co. \$1.25.
Ayres, Alfred. Some Ill-Used Words. D. Appleton & Co. \$1.
Beard, Charles. The Industrial Revolution. London: Swan Sonnenschein & Co.

Birbeck, C. J. Select Recitations, Orations, and Dramatic Scenes, with Actions and Emphasis. Jos. F. Wagner. \$1.
Blair, A. A. The Chemical Analysis of Iron. New ed. Philadelphia: J. B. Lippincott Co. \$4.
Bowdoin, W. G. The Rise of the Book-Plate. A. Wessels Co. \$2.
Burdett-Connis, W. The Sick and Wounded in South Africa. Cassell & Co. 1s. 6d.
Cartwright, Julia. The Painters of Florence. London: John Murray; New York: E. P. Dutton & Co. \$2.50.
Charles, Louis. The Land of Fire. The Mershon Co.
Cowell, E. B. The Jataka; or, Stories of the Buddha's Former Births. Vol. 4. London: C. J. Clay & Sons; New York: Macmillan.
Creagh, F. J. The Passing of the Dragon. Cassell & Co.
Davis, Mrs. Mary D. She Waited Patiently. Lynchburg (Va.): J. P. Bell Co.
Dawson, William. Fifty Years of Work in Canada, Scientific and Educational. London: Ballantyne, Hanson & Co. \$1.25.
Dolson, Grace N. The Philosophy of Friedrich Nietzsche. [Cornell Studies in Philosophy, 3.] Macmillan.
Dowden, Edward. Puritan and Anglican. Studies in Literature. Henry Holt & Co.
Drayton, H. S. In Oudemont: Reminiscences of an Unknown People by an Occasional Traveller. The Grafton Press.
Dunn, W. A. Thomas De Quincey's Relation to German Literature and Philosophy. Strassburg: Universitäts-Buchdruckerei.
Elekemeyer, Carl. Over the Great Navajo Trail. The Baker & Taylor Co. \$2.
Fahsel, Agnes. Allerlei. American Book Co.
Forslund, M. Louise. The Story of Sarah. Brentano. \$1.50.
Gardiner, S. R. History of the Commonwealth and Protectorate, 1649-1660. Vol. III. Longmans, Green & Co.
Gilbert, W. S. The "Bab" Ballads. New ed. R. H. Russell. \$1.25.
Gill, W. H. The Incarnate Word. Philadelphia: George W. Jacobs & Co. 75 cents.
Green, W. D. William Pitt, Earl of Chatham, and the Growth and Division of the British Empire, 1708-1778. G. P. Putnam's Sons.
Hales, A. G. Campaign Pictures of the War in South Africa. Cassell & Co.
Hodgson, Lady. The Siege of Kumassi. Longmans, Green & Co.
Hotchkiss, C. C. Betsy Ross: A Romance of the Flag. D. Appleton & Co. \$1.50.
Hume, Fergus. A Traitor in London. F. M. Huxley & Co. \$1.25.
King, H. C. Reconstruction in Theology. Macmillan.
Legge, A. E. J. Town and Country Poems. London: David Nutt. 3s. 6d.
Little, A. J. Mount Omi and Beyond. London: William Heinemann.
Mathews, Shalier. The French Revolution: A Sketch. Longmans, Green & Co.
McVey, F. L. The Government of Minnesota: Its History and Administration. Macmillan. 75c.
Mees, Arthur. Chorus and Choral Music. [Music Lover's Library.] Scribners. \$1.25.
Moore, Frankfort. According to Plato. Dodd, Mead & Co. \$1.50.
Müller, F. Max. My Autobiography: A Fragment. Scribners.
O'Connell, Daniel. Songs from Bohemia. San Francisco: A. M. Robertson. \$1.50.
Peel, Robert. An Elementary Text-Book of Coal-Mining. London: Blackie & Son; Philadelphia: J. B. Lippincott Co. \$1.
Percival, Olive. Mexico City: An Idle's Note-Book. Chicago: H. S. Stone & Co.
Rosenthal, Léon. La Peinture Romantique. Paris: L.-Henry May.
Scott, Franchina. The Romance of a Trained Nurse. Cooke & Fry.
Shepherd, R. H. The Bibliography of Coleridge. Revised ed. London: Frank Hollings.
Southern Acting Version of Hamlet. McClure, Phillips & Co.
St. John, Christopher. The Crimson Weed. Henry Holt & Co.
Suglura, Sadajiro. Hindu Logic as Preserved in China and Japan. Edited by E. A. Singer, jr. Philadelphia: Publications of the University of Pennsylvania.
Sweren, Godfrey. Riallato, the Archipelago of Exiles. G. P. Putnam's Sons.
Thompson, Maurice. Milly: At Love's Extremes. New Amsterdam Book Co. \$1.50.
Thompson, Maurice. Sweetheart Manette. J. B. Lippincott Co.
Thorndike, Edward. The Human Nature Club: An Introduction to the Study of Mental Life. Longmans, Green & Co.
Titchener, E. B. Experimental Psychology. Vol. I. Macmillan. \$1.60.
To Nazareth or Tarsus? J. S. Ogilvie Publishing Co. \$1.
Under the Berkeley Oaks: Stories by Students of the University of California. San Francisco: A. M. Robertson. \$1.
Vars, Michon de. In Re Molinoux. Providence: A. W. Brown. \$3.
Ventura, L. D. Cœur de Noël. San Francisco: A. M. Robertson. 25 cents.
Ward, H. D. The Light of the World. Houghton, Mifflin & Co. \$1.
Washington, Booker T. Up from Slavery: An Autobiography. Doubleday, Page & Co.
Welsh, Charles. A Book of Nursery Rhymes. 2 parts. Boston: D. C. Heath & Co.
White, Arnold. Efficiency and Empire. London: Methuen & Co. 6s.
Willey, S. H. The Transition Period of California. San Francisco: The Whitaker & Ray Co. \$1.
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